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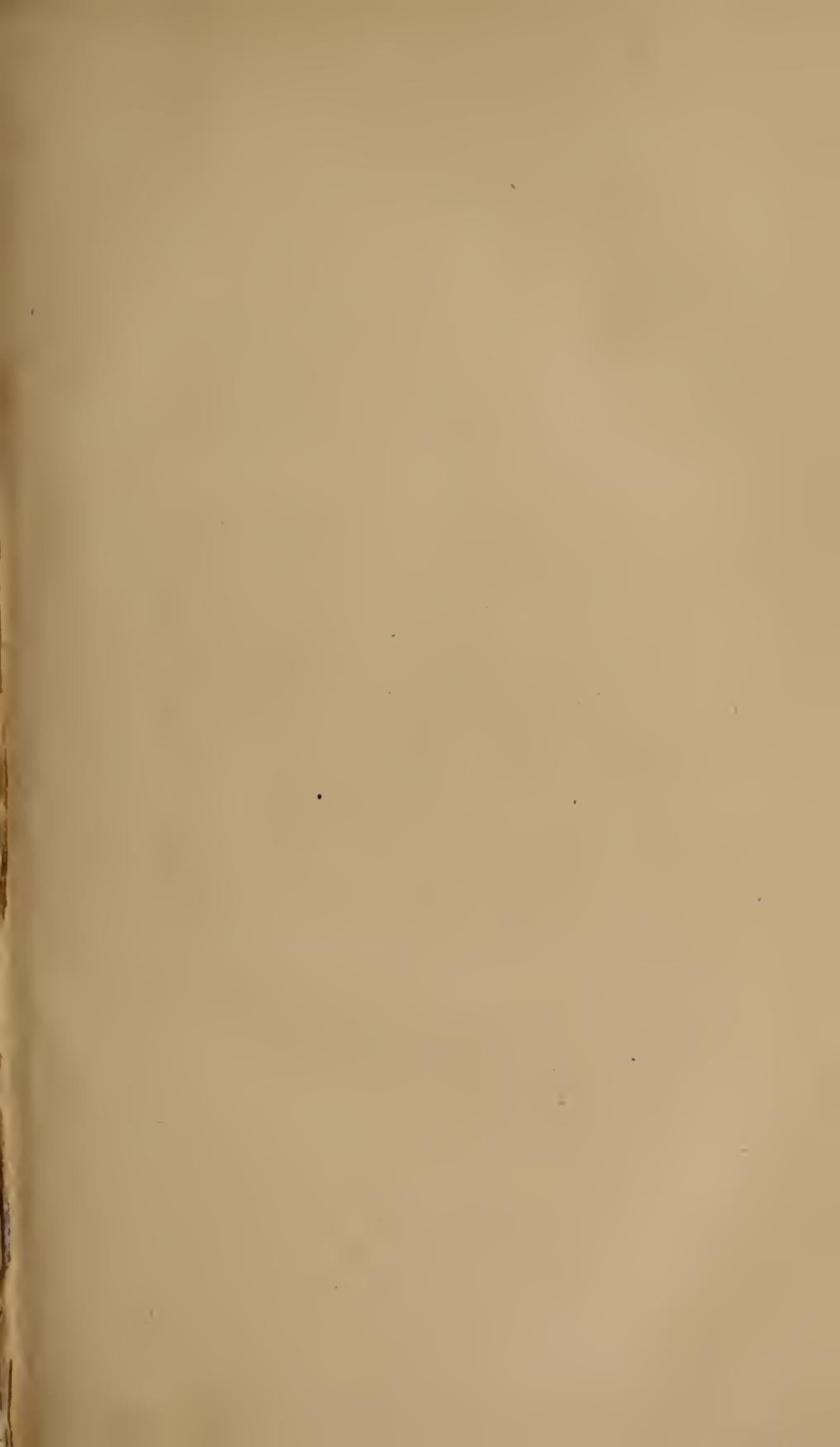
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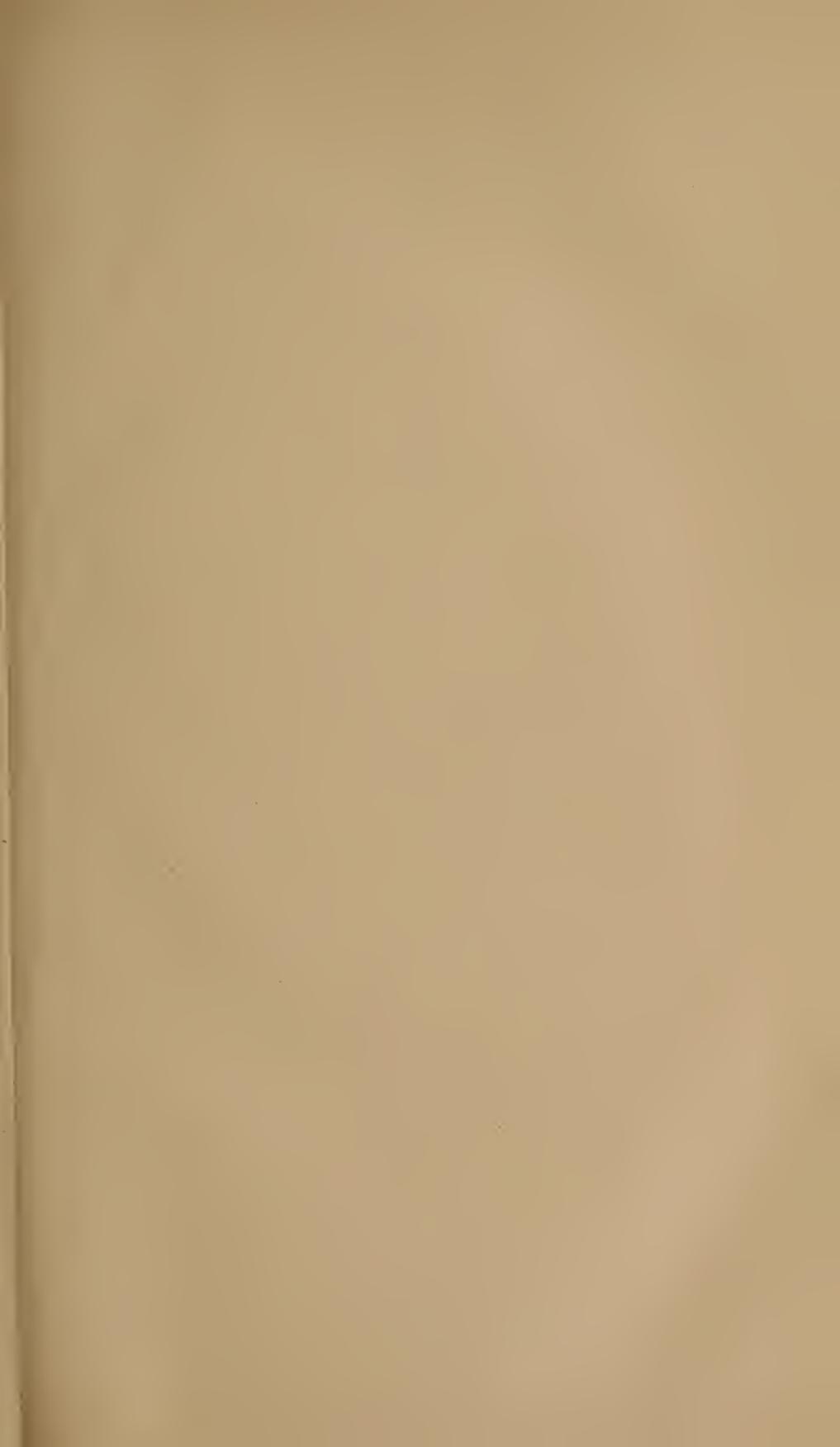
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THE  
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1869.

VOL. LXV.

CAMBRIDGE:  
PRINTED AT THE RIVERSIDE PRESS.  
1869.

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Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS;  
and the profits devoted to the missionary cause.

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A historical map of northern China and Mongolia. The map shows the Great Wall of China winding through the northern mountains. The Gobi Desert is labeled to the west. Major cities like Peking, Shengking, and Manchouli are marked. The map includes latitude lines from 40°N to 55°N and longitude lines from 100°E to 120°E. The text "Part of Gobi Desert" is written near the western edge of the map area.

## MONGOLIA

OUTLINE MAP OF CHINA  
Showing the chief Missionary Stations

SCALE 1:2000,000.

Map of  
NANHAI or SOUTH CHINA SEA  
OUTLINE MAP OF  
CHINA  
Showing the chief Missionary Stations  
Scale 1:12000000

SCALE 1:12000,000.

Long-Eared Owl

100

Open Ports are marked **F**; Chief Protestant Mission Stations **f**; Province - capitals are underscored thus Canton

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THE  
MISSIONARY HERALD.

VOL. LXV.—JANUARY 1869.—No. I.



NOTES ILLUSTRATIVE OF THE MAP OF CHINA.

[The following notes, of much value, were arranged by Professor D. C. Gilman, of New Haven, Conn., to whom also, in connection with Dr. Martin, we are indebted for the carefully prepared map.]

1. AUTHORITIES.

THE map of China, given herewith to the readers of the Missionary Herald, has been prepared for convenient reference in illustration of missionary work. The time allowed for its preparation was too brief for the construction of an elaborate map, and the editor of the Herald particularly requested that the sheet should not be crowded with names. Pains have been taken to give a trustworthy outline of the country, and to delineate truly the rivers, the lakes, and the sites of the chief towns. It will not be difficult for the reader who is interested in places not specified to indicate them with a pencil or a pen. The student may also find it well to color the province boundaries, the positions of mission stations and open ports, and the chief physical features of the country; especially to mark with different tints the valley of the two great rivers (Hwang-ho and Yangtszkiang) and the circumjacent high country. Copies thus colored may be seen at the Missionary Rooms in Boston, but they are prepared too slowly for insertion in the Herald.

This map is, in outline, a copy of that which is published in Kiepert's "Neue Hand Atlas," with corrections from a more recent map of Eastern Asia, published by Dr. A. Petermann, in Stieler's "Hand Atlas" (Gotha, 1867), on which the coast lines determined by the English Admiralty Surveys are given. The map of Hon. S. Wells Williams, of the United States Legation in China, has also been constantly in hand. Rev. Dr. W. A. P. Martin, recently a missionary of the Presbyterian Board, and now a Professor in the Imperial University at Peking, has supervised the preparation of this outline, giving the proper orthography, and in a few instances the translation of Chinese names, and pointing out a remarkable recent change in the lower course of the Hwang-ho River. While a good degree of accuracy has thus, it is hoped, been secured, it should be frankly admitted that the mountain topography is far from being

even a satisfactory transcript of the elaborate and costly maps of Kiepert and Stieler, to which reference has been made, and to which the critical reader will do well to resort.

## 2. ORTHOGRAPHY.

There is great difficulty in deciding what orthography to follow in the designation of places on the map. Most of the rivers, and some of the towns, have more than one name. Many names are referred to in Western literature under the various modes of spelling employed by French, German, Russian, and English writers, who have thus increased the differences already sufficiently marked in the Chinese dialects. In the present map, the dialect of Peking has been employed as a standard of pronunciation, and the continental vowel sounds are taken as representatives of the Chinese, so that the orthography coincides nearly with that of Dr. Williams.

## 3. GLOSSARY.

By attention to the meaning of a few of the radicals, the Chinese nomenclature may often be readily understood,—as the following vocabulary will show:

Pé	means	North,	Ling	means	Mountain,
Nan	"	South,	Kwang	"	Broad,
Tung	"	East,	Ta or Tai	"	Great,
Si	"	West,	Fu	"	a Prefecture,
Ho	"	River,	Hien	"	a District.
Kiang	"	River,	Hence	Hunan = Province South of the Lake.	
Yun	"	Cloud,		"	Yun nan = Province South of the Cloud
Hu	"	Lake,			Mountains.
Shan	"	Mountain,	"	Si shan = Western Mountains, etc.	

## 4. PHYSICAL FEATURES OF CHINA.

The Western portion of China, bordering on Tibet, is a lofty, mountainous region, where many of the heights are perpetually covered with snow. The Kuenlun and Himalaya ranges here come together in mountain masses (somewhat as they do west of Tibet, in the Bolordagh), their heights and their general structure being very imperfectly known. From this lofty region, two broad and complex ranges proceed,—the Northern Mountains, or Pé-ling, and the Southern, or Nan-ling. One of the most important of the subordinate ranges of the North is Tapa-ling. The South Mountains are called, in the West, Miao ling; in the middle parts, Mey or Mai ling, and in the East, Ta yu ling, or Bohea Hills. Near the first of these three subdivisions live the aboriginal Miautsz, people who have not wholly submitted to the Tartar rule. Over the Mey ling, through a pass eight thousand feet in height, goes a famous highway, leading from Canton to Nanking.

In the lowlands which lie between the Pé, or North Mountains, and the Nan, or South Mountains, run the lower courses of the two great rivers, twin giants they might be termed, the Hwangho and the Yangtszkiang. Here, too, are the most fertile and the most densely-peopled provinces of China. South of the Nan Mountains runs the Si, West, or Pearl River. There are also three lesser but very considerable streams, running into the ocean, and having an important influence on the interior traffic; namely, the Pé ho, the Tsientang, and the Ming. One tributary of the Yangtsz deserves special mention, the Han, which gave a name to one of the most important of the Chinese dynasties, and also to the Chinese people, poetically called the sons of Han. Between the old and the new mouths of the Hwangho, which are 500 miles apart,

lies the rocky promontory Shantung. The Grand Canal, an artificial river 600 miles long, extends from Hangchau to Tientsin.

#### 5. THE EIGHTEEN PROVINCES.

China is commonly regarded as consisting of eighteen provinces, but the addition of Shengking, under the present dynasty, makes the true number nineteen. In the following list of their names, current modes of spelling, not given on our map, are added in parentheses. The population of the eighteen provinces of China, according to the census of 1842, amounted to 414,000,000. In the grouping of the provinces, the order given by Dr. Williams is followed. From his book are taken also the areas of the provinces. The population of the provinces is taken from the tables in Behm's *Geogr. Jahrbuch*, 1866.\*

#### NORTHERN PROVINCES.

	Area in Eng. sq. m.		Population.	SOUTHERN PROVINCES.		
1. Chili (Petscheli, Pescheli, Chihli)	58,949	36,879,838	12. Kwangtung (Canton),	79,456	21,152,603	
2. Shantung,	65,104	29,529,877	13. Kwangsi,	78,250	8,121,327	
3. Shansi,	55,268	17,056,925	14. Yunnan,	107,969	5,823,670	
4. Honan,	65,104	29,069,771	15. Kweichau (Kweichau),	64,554	5,679,128	

#### EASTERN PROVINCES.

5. Kiangsu,	92,961	39,646,924	16. Shensi, {	154,008	10,309,769	
6. Anhwe (Nganhwui), {		36,596,983	17. Kansuh, {		19,512,716	
7. Kiangsi,	72,176	26,513,889	18. Szchuan,	166,800	22,256,964	
8. Chekiang,	39,150	30,437,974	Chinese in Manchuria,		1,665,542	
9. Fukien (Fokien),	53,480	25,799,556	TOTAL,			414,686,994

#### CENTRAL PROVINCES.

10. Hupé (Hupeh), {	144,770	28,584,564				
11. Hunan, {		20,048,969				

#### 6. OPEN COMMERCIAL PORTS.

Eighteen ports (indicated on the map by a small flag), are now open to commerce, namely: 1. Niuchwang; 2. Tientsin; 3. Yentai, or Chefu (Tschifu); 4. Tengchau; 5. Shanghai; 6. Chinkiang; 7. Nanking; 8. Anching (Nganking); 9. Kukiang; 10. Hankau (Hankow); 11. Ningpo; 12. Fuchau (Foochow); 13. Tanshui (in Formosa); 14. Taiwan (in Formosa); 15. Amoy, or Hiamen; 16. Shatau (Swatow); 17. Hongkong; 18. Canton (Kwang-tung).

#### 7. MISSIONARY STATIONS.

All of the eighteen open ports (except Tanshui in Formosa) are Protestant missionary stations; and in addition, the places next mentioned: 19. Peking; 20. Tientsin; 21. Kalgan; 22. Tungchau; 23. Suchan; 24. Hangchau; 25. Shauling; 26. Wnchang. Several other places might be named where Protestant missionaries have labored, but those above-mentioned are the most important, and are therefore indicated on the map by a small cross.

The principal Protestant societies laboring in China, and their several stations, are as follows:—

##### (A.) AMERICAN.

1. AMERICAN BOARD; *Stations*, Peking, Tientsin, Kalgan, Tungchau, Fuchau.
2. AMERICAN PRESBYTERIAN BOARD; *Stations*, Peking, Chefu, Tengchau, Shanghai, Ningpo, Hangchau, Canton.
3. REFORMED (DUTCH); *Station*, Amoy.
4. PROTESTANT EPISCOPAL; *Stations*, Hankow, Shanghai, Peking.
5. METHODIST EPISCOPAL; *Station*, Fuchau.
6. AMERICAN BAPTIST; *Stations*, Ningpo, Shatau.

\* The Census given in this volume, as that of 1852, makes the total population of China 536,939,300; but these figures are not believed to be correct.

7. SOUTHERN BAPTIST; *Station*, Tengchau.  
 8. UNITED PRESBYTERIAN; *Station*, Canton.

## (B.) EUROPEAN.

9. LONDON MISSIONARY SOCIETY; *Stations*, Peking, Tientsin, Shanghai, Canton, Hongkong, Hangchau.

10. CHURCH MISSIONARY SOCIETY; *Stations*, Ningpo, Peking, Fuchau, Hongkong.

11. CHINA INLAND MISSION, London; *Stations*, Hangchau, Yangchau, Nanking.

12. ENGLISH METHODIST NEW CONNECTION; *Station*, Tientsin.

13. ENGLISH WESLEYANS; *Stations*, Canton, Hankow.

14. IRISH PRESBYTERIAN; *Station*, Niuchwang.

15. BASEL AND RHENISH MISSION SOCIETIES; *Stations* chiefly in the Province of Kwantung.

[Several other European societies, in Great Britain, and on the continent, have missionaries in China.—ED.]

To indicate upon our map the numerous stations of the Roman Catholics would be out of the question, for they are found in all parts of the kingdom, — especially in the Provinces of Chili, Anhwe, and Kiangsu, on the east, and Szchuan, on the west. A very interesting, and it is believed an authentic exhibition of the extent of their work is given in the *Chinese Recorder* (Fuchau, August, 1868), and mostly presented in the following table:—

## STATISTICS OF ROMAN CATHOLIC MISSIONS IN THE EAST, 1866.

I.	CHINA.	Number of Foreign Missionaries.		No. of Native Priests.	No. of Divinity Students.		No. of Christians.
		Bishops.	Priests.		Colleges.	Students.	
1	Chili, . . . . .	4	34	40	1	50	62,000
2	Shantung, . . . . .	1	7	7	1	unknown	10,750
3	Shansi, . . . . .	1	7	17	—	—	13,830
4	Shensi, . . . . .	1	7	16	1	unknown	23,000
5	Kansuh, . . . . .	—	—	—	—	—	—
6	Kiangsu, . . . . .	1	35	17	1	56	73,000
7	Anhwe, . . . . .	1	10	16	—	—	3,000
8	Chekiang, . . . . .	1	4	5	—	—	5,000
9	Honan, . . . . .	1	20	14	1	35	20,000
10	Hupe, . . . . .	1	6	11	1	35	3,000
11	Hunan, . . . . .	1	3	34	1	110	*68,000
12	Szchuan, . . . . .	1	10	10	1	unknown	10,000
13	Kiangsi, . . . . .	1	16	10	1	20	40,000
14	Fukien, . . . . .	1	19	5	1	25	19,000
15	Kwangtung, . . . . .	1	15	1	1	unknown	5,000
16	Kwangsi, . . . . .	1	9	8	1	do.	8,000
17	Kwechau, . . . . .	—	—	—	—	—	—
18	Yunnan, . . . . .	—	—	—	—	—	—
	Total, . . . . .	20	233	237	12	331	363,580
II.	Japan, . . . . .	1	10	—	—	—	some thousands known.
III.	Tibet, . . . . .	1	10	—	1	unknown	2,000
IV.	Corea, . . . . .	2	10	—	1	do.	25,000
V.	Mongolia, . . . . .	1	10	6	1	do.	11,000
VI.	Manchuria, . . . . .	1	10	—	1	do.	7,000
VII.	Cochin China, . . . . .	3	38	60	1	110	93,000
VIII.	Tonkin, . . . . .	5	27	150	1	360	335,167
	Grand Total, . . . . .	34	348	453	18	801	836,747

## 8. REFERENCE BOOKS ON CHINA.

Among the books more or less illustrative of missionary work, which are readily accessible to American readers, may be mentioned—The Middle Kingdom, by Dr. S. W. Williams (2 vols. 12mo., N. Y.); Davis's China, revised edition (2 vols. 12mo., London); Social Life of the Chinese, by Rev. J. Doolittle; China and the Chinese, by Rev. J. L. Nevius; Memoirs of Rev. David Abeel and Rev. W. Aitchison; Our Life in China, by Mrs. Nevius, just published.

An article on the "Renaissance in China," by Rev. Dr. W. A. P. Martin, may be found in the "New Englander" for January, 1869, and in the same periodical for 1859 and 1861 may be found two articles on the History of China and its Relations with the West, by Prof. W. D. Whitney. An article in the

"North American Review," for April, 1868, by Prof. Raphael Pumpelly, contains much interesting information respecting the recent diplomatic movements.

The interest now awakened in China, as she enters into more intimate relations with the nations of the West, and as she opens her doors more freely to the influences of Christian civilization, is world-wide; but to Americans, especially, everything pertaining to China is of transcendent importance. It is estimated that the Pacific Railroad will be completed during next summer, and that China will then be less than thirty days distant from New York.

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#### ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

No special change has occurred during the past year in the missions, or in the general character of their work, but there has been, in some respects, gratifying progress. The mission reports mention 15 more churches than there were a year ago (in all, now, 220); 17 more native pastors (101), and 29 more out-stations. The additions to the churches by profession, during the year, numbered 1,821. Progress in independence is indicated by larger contributions, in several fields, to various Christian objects, and the constantly increasing number of native pastors of self-supporting churches. The independent, self-sustaining churches, now number 52. But no great advance can be made into "the regions beyond," till the number of missionaries is increased. "Those now in the field are not sufficient for the proper supervision and development of the work in hand. They find themselves overburdened by their successes. Individual missionaries are left alone at important centres, where two and three men would find ample opportunity for labor. Hundreds of places around these centres are waiting for the preacher of the Word, in regions already nominally occupied, while the Macedonian cry comes from many a point across the border, and the most populous nation on the globe invites us 'to plant the shining cross on every hill and valley' in its wide domain."

Five of the mission circle are known to have been removed by death, — Dr. Lord, at home, from the Madura field; Messrs. Johnson and Thurston, of the Sandwich Islands; Mr. Munger, of Bombay; and Mrs. H. S. Barnum, of Harpoort. For different reasons, but mostly in pursuit of health, several mission families have come from their fields abroad to the United States. On the other hand, 6 ordained missionaries, 1 physician, 1 printer, and 7 wives of missionaries, at home a year ago, have again gone abroad; and 11 ordained missionaries, 1 physician, 11 wives of missionaries, and 18 single ladies have gone as new laborers to the different fields. This large proportion of unmarried female laborers, and movements in this country in the formation of "Woman's Boards," indicate increased attention to the wants of women in the mission fields, and the belief that, in the good providence of God, the time for enlarged effort in their behalf has come.

At the last annual meeting of the Board, the Foreign Secretary, in presenting a survey of the missions, brought to view not simply the present condition of the fields, but the progress of the work within twenty years. Somewhat extended extracts from that Survey will be appropriate here, and will interest many readers who will not see the statements elsewhere.

With reference to the Armenian missions, during the twenty years, it was said (changing the figures in accordance with changes which have occurred

since the meeting): "At the beginning of this period we find 18 missionaries (ten of whom are still engaged in some form of the missionary work), now there are 44. The two single ladies at that time are now represented by 20. The 6 little churches, with a membership of 166, have given place to 63, of which 36 have their own native pastors, and 31 have become self-supporting and independent. These churches report a membership of 2,766, average congregations on the Sabbath of about 10,000, and Sabbath-schools with more than 8,000 pupils. The Protestant community, then first recognized by the Firman of the Sultan, has become a power in the empire. From 22 stations occupied by missionaries, and 144 out-stations in charge of native evangelists, scattered all the way, at central points, from the Danube to the Tigris, streams forth the light of the gospel upon surrounding communities. Four theological seminaries, and five female seminaries, have taken the place of the institutions at Bebek and Pera. The common schools, then embracing an aggregate of 53 pupils of both sexes, now number 174, attended by more than 6,000 scholars. This, however, by no means represents the impulse given to education and social progress. The Armenian schools, established in imitation or in rivalry, are yet more numerous; the press is daily becoming more and more effective in diffusing intelligence; 300,000 copies of the Scriptures put into circulation, with a great number of other religious publications, are doing the work of enlightenment.

"Ecclesiastical bodies, formed of the native pastors and delegates from the churches, are relieving missionaries of much of the care and responsibility for details, and actively coöperating with them in the great work of evangelization. Many names now familiar to the churches were practically unknown in 1848. Aintab did not appear as a station till the next year, when Dr. Azariah Smith and Dr. Schneider made it their home, after one missionary had been driven away. The day of small things there has passed. The little company of eight has become two strong churches, of nearly 200 members each, active and faithful in supporting their own institutions and giving the gospel to others.

"Marash, which now has its two independent churches, with 445 members, and a flourishing theological seminary, was not mentioned then. Harpoot was visited by a missionary on an exploring tour to the region of the Euphrates. How would this brother's heart have been cheered, could he have looked forward a few years and seen the work recorded in 'Ten Years on the Euphrates.' But Wheeler and his associates, and Walker, whose name is a rich legacy to the churches on the Tigris, were in college then, with little thought of what God had in store for them. Other stars now shine out brightly in the firmament, that had not then appeared above the horizon—as Morgan, of Antioch, Goss, of Marash, Dodd, of Marsovan, Lohdell, of Mosul.

"The work in Central and Eastern Turkey, and among the Bulgarians, is mostly of later date. The beginning at Aintab was all there was to show in a field [Central Turkey] which this year sends up a record of 20 churches, 10 native pastors, over 1,300 communicants, and \$3,700 in gold contributed to various Christian objects, exclusive of church building. In the Eastern field, a little church of 16 members had been formed at Trebizond, and one of 5 at Erzroom. But three or four of the twenty other places now having Protestant churches had ever appeared in our missionary records, and yet fewer of the 86 out-stations, in which members of a well-trained band of 148 native agents are now planting the standard of the Cross. . . .

"The three missions into which the Armenian field has been divided, now have on the ground 101 male and female laborers from this country, and about 300 native helpers, of whom 36 are native pastors, and 40 others licensed preachers. They labor among a people to a good degree enlightened in regard to the fundamental truths of the gospel, and possessed of the Scriptures."

Respecting *India*, the comparison embraced the following statements: "One half of the mission force now in our India missions was to be found in them twenty years ago, though some who then held a large place in the public eye—as Poor, Winslow, Scudder, Ballantine, and others—have entered into rest. . . . Thirty men, now that the work has increased more than threefold in the number of churches and communicants, and in the openings for labor, take the place of 38, then deemed altogether too few. . . . The only means by which our brethren have been able to meet the constantly enlarging work, has been the development of the native agency. The little company of 6 licensed preachers has been enlarged to over 100, including 20 native pastors, of whom six were installed in the Mahratta field alone, near the close of 1867. Vigorous efforts in the direction of self-support on the part of some of the native churches, the examples of the churches at Batticotta, Madura, and in the Mahratta field, mark a new era in the history of our missionary efforts in that land. . . . The time of great changes cannot be far off. English laws, English schools, English railways and telegraphs, 550 Christian missionaries, from many religious societies, 50,000 adult communicants in Christian churches—these are the forces at work for the moral renovation of British India (both sides the Ganges), on which we may well invoke the Divine blessing, with confidence that the night is far spent and the day is at hand."

In regard to *China*, it was said: "Our work in China has undergone the greatest changes. Twenty years since, the Canton mission was the object of special interest. For nineteen years the effort had been made to secure an entrance for the gospel. . . . But no church had been organized, and only two men could be counted on as really converts to the truth. It was a long, painful period of preparation. Subsequent events proved that the preparation was for other organizations rather than our own. With the death of the founders of this mission our labors were transferred to points farther north.

"At Amoy, where are now 8 flourishing churches, with a membership of 554, under the care of our brethren of the Reformed Church, a little chapel had been built, and three believers organized into a church. Messrs. Johnson and Peet had just removed from Siam to Foochow, where they were joined by three new missionaries, one of whom, Mr. Baldwin, still remains with Mr. Peet. The mission at Foochow was thus begun. Five churches, to which 23 members were added last year, and nine native preachers, are the results of labor at this point. . . . Four stations and as many out-stations, and 21 laborers from this country, including three single ladies, 5 native helpers, two churches of 32 members, of whom 11 were added last year, attest the effort we are making in the North China mission.

"Twelve ordained missionaries, or one to a population larger than is to be found east of the Mississippi River; or, distributing the population equally among all the evangelical missionaries of all societies, European and American, still one missionary to 3,000,000 of immortal souls!—is this the response of

the Christian world to the wonderful providences of God by which this, the last, greatest stronghold of heathenism has been thrown open to the soldiers of the cross?"

Respecting new efforts in the Pacific islands, by the Hawaiian churches and the Board, there is this statement: "In *Micronesia* and the *Marquesas Islands*, 10 churches, with a membership of 541, of whom 191 were received on profession of their faith the past year, give but a very inadequate picture of the moral transformation in progress, as the fruit of the self-denying labors of the little isolated company of American missionaries and their Hawaiian co-laborers. Order has taken the place of lawless confusion; the church stands on the site of cannibal rites; the song of praise rises to God from groves once set apart to drunken, licentious revelry; and the purities of Christian domestic life begin to mark abodes that till recently knew not the meaning of the words wife and home."

The usual brief view of the different missions, embracing the name and location of the missionaries, for convenient reference, will now be given.

#### AFRICA.

##### GABOON MISSION.

(West Africa, near the equator.)

(Cape Palmas in 1834. Removed to the Gaboon, 1842.)

BARAKA (Bar'-rack-ah. — North bank of the Ga-

boon, a few miles from the ocean). — William Walker, Albert Bushnell, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Lucinda J. Bushnell. — One native teacher.

Mr. and Mrs. Preston have been released from their connection with the Board. The two brethren on the ground, and their wives, though not strong, and sometimes seriously unwell, have toiled on faithfully and *hopefully* during another year, confident that the work at the Gaboon is not to be in vain; though the blessing long waited for is not yet given. Good congregations, and hopeful indications on the part of individual "inquirers" have been noticed from time to time, but too often all apparent penitence and goodness have soon passed away, and it has been found necessary to cut off from the church quite a number of those who were members.

##### ZULUS. (1835.)

(South-eastern Africa, near Port Natal.)

UMZUMBI (Oom-zoom'-by. — About 80 miles S. W. of Port Natal). — Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins. — One native teacher.

UMTWALUMI (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — One native preacher and two helpers.

IFAPFA (Ec-fah'-fah. — About 60 miles S. W. of Port Natal). — Seth B. Stone, *Missionary*; Mrs. Catharine B. Stone. — One teacher.

AMAHLONGWA (Ah-mah-thlong'-wah. — About 43 miles S. W. of Port Natal). — Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley. — One teacher.

IFUMI (Ee-foo'-my. — About 35 miles S. W. of Port Natal). — One teacher.

AMANZIMTOTE (Ah-mahn-zeem-tó'-ty. — About 22 miles S. W. of Port Natal). — David Rood, William Ireland, *Missionaries*; Mrs. Alzina V. Rood, Mrs. R. Oriana Ireland. — One teacher and two other helpers.

INANDA (Ee-nahn'-dah. — About 20 miles N. W. of Port Natal). — Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley. — One teacher and one helper.

UMSUNDUZI (Oom-soon-doo'-zy. — About 30 miles W. of N. from Port Natal). — William Mellen, *Missionary*; Mrs. Laurana W. Mellen. — One teacher.

ESIDUMBINI (A-see-doom-bee'-ny. — About 40 miles W. of N. from Port Natal). — Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler. — One teacher.

UMVOTI (Oom-vo'-ty. — About 40 miles N. N. E. of Port Natal). — Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout, Mrs. Catharine C. Lloyd. — Four teachers.

MAPUMULO (Mah-poo-moo'-lo. — About 55 miles N. of Port Natal). — Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

*On the way to the Mission.* — Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman, Mrs. Mary K. Edwards.

*In this Country.* — Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

Mr. and Mrs. Bridgman sailed from New York November 14, returning to their field. Mr. and Mrs. Wilder are now on a visit to this country. Mrs. Edwards left Boston August 19, and is to take charge of a boarding-school for girls

at Inanda. The mission report for the year states: "Our prospects of success in the work which we have been sent here to accomplish have never appeared brighter than at present, if we take into view the whole field. At every station there is encouragement." Statistics appended to the report show 11 churches; 448 members; additions during the year, by profession, 52. There are 18 common schools, with 828 pupils; 25 pupils in the seminary at Amanzimtote; 15 places for stated preaching, with average congregations amounting in all to 1,456; 15 Sabbath-schools, with 769 pupils.

## EUROPE.

GREECE. (1829.)

Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. and Mrs. King reached Athens, on their return from the United States, November 27, 1867, met a very cordial reception from many friends, and were much gratified by what they saw, at once, of the condition and prospects of the evangelical Protestant work at Athens. They found three native Greeks—Messrs. Kalopothakes, Constantine, and Sakellarius—laboring in the cause, in Sabbath preaching services, Sabbath-schools, etc., not without encouragement.

### EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY. (1826.)

CONSTANTINOPLE.—Elias Riggs, D. D., Edwin E. Bliss, George F. Herrick, I. Fayette Pettibone, Henry A. Schaufler, Theodore A. Baldwin, Andrew T. Pratt, M. D., *Missionaries*; Mr. H. O. Dwight, *Secular Agent*; Mrs. Isabella H. Bliss, Mrs. Helen M. Herrick, Mrs. Clara E. Schaufler, Mrs. Matilda J. Baldwin, Mrs. Sarah F. Pratt, Mrs. Mary A. Dwight.—Two native pastors, one licensed preacher, five teachers, and three other helpers.

SMYRNA (About 200 miles S. W. of Constantinople).—Henry J. Van Lennep, D. D., *Missionary*; Mrs. Emily Van Lennep.—One licensed preacher.

BROO'SA (57 miles S. S. E. of Constantinople).—Benjamin Schneider, D. D., Sanford Richardson, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Rhoda Ann Richardson.—One licensed preacher, one teacher, and one other helper.

NICOME'DIA (55 miles E. S. E. of Constantinople).—Justin W. Parsons, *Missionary*; Mrs. Catherine Parsons.—One licensed preacher, one teacher, and one other helper.

MARSOVAN (Mar-so-vahn').—About 350 miles E. of Constantinople).—John F. Smith, Charles C. Tracy, *Missionaries*; Mrs. Lizzie Smith, Mrs. L. A. Tracy, Miss Eliza Fritcher.—Five teachers.

CESARE'A (370 miles E. S. E. of Constantinople).—Wilson A. Farnsworth, Lyman Bartlett, *Missionaries*; Mrs. Carolie E. Farnsworth, Mrs. Camelia C.

Bartlett, Mrs. Elizabeth Giles, Miss Sarah A. Closson.—One pastor and one teacher.

SIVAS (Se-vahs').—400 miles S. of E. from Constantinople).—William W. Livingston, *Missionary*; Mrs. Martha E. Livingston, Miss Rebecca D. Tracy.—One licensed preacher, two teachers, and one other helper.

ADRIANO'PLE (European Turkey, 137 miles W. N. W. of Constantinople).—Jasper N. Ball, *Missionary*; Mrs. Martha A. Ball.—One teacher, and one other helper.

ESKI ZAGRA (Es-kee-Zagh'-rah).—European Turkey, 200 miles N. W. of Constantinople).—Charles F. Morse, Lewis Bond, Jr., *Missionaries*; Mrs. Eliza D. Morse, Mrs. Fannie G. Bond, Miss Mary E. Reynolds, Miss Roseltha A. Norcross.—Two teachers, and two other helpers.

PHILIPPOPOLIS (Phil-ip-po'-po-lis).—European Turkey, 225 miles W. N. W. of Constantinople).—James F. Clarke, Henry C. Haskell, W. Edwin Locke, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell, Mrs. Zoe A. M. Locke.—One teacher, and four other helpers.

SOPHIA (So-fee'-ah).—European Turkey, 320 miles W. N. W. of Constantinople).—Two helpers.

Station undecided.—Henry P. Page, *Missionary*; Mrs. Mary A. Page, Miss Ursula C. Clark, Miss Flavia S. Bliss.

In this Country.—Daniel Ladd, Joseph K. Greene, Julius Y. Leonard, *Missionaries*; Henry S. West, M. D., *Missionary Physician*; Mrs. Charlotte H. Ladd, Mrs. Martha J. Riggs, Mrs. Elizabeth A. Greene, Mrs. Amelia A. Leonard, Mrs. Lottie M. West.

Mr. and Mrs. Byington, unable to return to Turkey, have been released from the service of the Board. Mr. Bryant has been constrained, by the failure of his eyes, to return to the United States, and retire from the service. Mr. Washburn has also been released, in order to devote himself to labors in behalf of the moral and social elevation of women in heathen and Mohammedan lands. Mr. and Mrs. Ladd remain in this country, several others of the mission circle, named above, generally in pursuit of health, are now in the United States, and changes have occurred in the location of others, still in the field. Mr. and

Mrs. Trowbridge have removed to Marash, Central Turkey. Dr. Pratt, from Marash, has removed with his family to Constantinople, to aid in the work of revising and harmonizing different versions of the Scriptures. Dr. and Mrs. Schneider have been obliged to leave Aintab, to gain a cooler climate for Mrs. Schneider, and have taken up their abode at Broosa, the scene of Dr. Schneider's early missionary labors.

Six new laborers have been sent into the Bulgarian field, — Mr. and Mrs. Bond, and Mr. and Mrs. Locke, who sailed from New York April 25, and Mr. and Mrs. Page, who sailed October 10th. Miss Tracy, a new laborer, has joined her sister at Marsovan, and Misses Clarke and Bliss sailed October 10, to be connected with schools.

The past year has been one of internal rather than of external growth. One new church has been organized, making the present number 22, and 67 persons have been added to the total membership. In all, \$2,564 were contributed to various benevolent objects. Much of the work in behalf of the Armenians is now necessarily devoted to the training and supervision of a native agency. The formation of native ecclesiastical Unions has relieved the missionaries of much of the care of details and of immediate responsibility for the churches. The increase in the number of students in the seminary at Marsovan, from 6 to 24, and their progress in study, have been specially encouraging. The average attendance of pupils at the training-school at Philippopolis has been 19. The girls' boarding-school at Marsovan has had 35 pupils, and that at Eski Zagra, 15. In 43 common schools there were 1,409 pupils; the volumes of Scripture distributed during the year amounted to near 10,000, and of other books and tracts to more than 24,000. Number of registered Protestants in the field 3,583.

#### CENTRAL TURKEY. (1847.)

(Around the northeast corner of the Mediterranean.)

AINTAB (In'e'tab. — About 90 miles E. N. E. from Scanderoon) — Henry T. Perry, *Missionary*; David H. Nutting, M. D., *Missionary Physician*; Mrs. Jennie H. Perry, Mrs. Mary E. Nutting, Miss Mary G. Hollister. One native pastor, two preachers, and seven teachers.

MARASH (Mah'-rahsh'. — About 90 miles N. E. from Scanderoon.) — Giles F. Montgomery, Tillman C. Trowbridge, *Missionaries*; Mrs. Emily R. Montgomery, Mrs. Margaret Trowbridge. — Two native pastors, six teachers.

OORFA (About 180 miles N. of E. from Scande-

roon). — Philander O. Powers, C. C. Thayer, *Missionaries*; Mrs. Mary F. Thayer, Miss Harriet G. Powers. — One native preacher and three teachers.

ALEP'PO (About 90 miles S. E. of Scanderoon) — One native pastor and one teacher.

AN'TIOCH (30 miles south of Scanderoon.) — One native pastor.

ADANA (Ah'-da-nah. — About 70 miles N. W. of Scanderoon). — Lucien H. Adams, *Missionary*; Mrs. Nancy D. Adams. — One native pastor and two teachers.

*In this Country.* — George B. Nutting, *Missionary*; Mrs. Susan A. Nutting, Mrs. Josephine L. Coffing, Miss Myra A. Proctor.

Dr. Nutting and wife have gone again to Turkey. Mr. and Mrs. George B. Nutting, Mrs. Coffing, and Miss Proctor have returned to the United States. Mr. and Mrs. Schneider and Dr. and Mrs. Pratt have removed to Western Turkey, and the mission has been reinforced by Mr. and Mrs. Trowbridge, from Constantinople, Mr. and Mrs. Thayer, and Miss Powers, who joins her father at Oorfa.

The year, in this field, has been one of gratifying progress. The Protestant community has been enlarged by nearly a thousand members; 133 additions have been made to the churches on profession of faith; and the contributions to various Christian objects, exclusive of church building, have been increased from \$2,767 to over \$3,700 (old). There were 1,440 pupils in 37 common schools, 28 in the theological seminary at Marash, and 25 in the girls' boarding-school at Aintab. Ten of the 20 churches have native pastors; "three fourths

of the 20 out-stations are singularly vigorous"; and the native churches are assuming the work of self-support with an earnestness, and consecration to Christ, that are full of promise. The whole number of registered Protestants in this field is now 7,311.

#### EASTERN TURKEY.

(1835, at Trebizond.)

BIT-LIS' (Near Lake Van, about 150 miles E. N. E. of Diarbekir).—George C. Knapp, Lysander T. Burbank, *Missionaries*; Mrs. Alzina M. Knapp, Mrs. Sarah S. Burhank, Miss Charlotte E. Ely, Miss Mary A. C. Ely.—One native pastor, three teachers, and one other helper.

DIARBEKIR (De-ar-bek'-er).—Near head waters of the Tigris, 220 miles N. W. of Mosul).—One native preacher and five teachers.

ERZROOM' (150 miles S. E. of Trebizond).—M. P. Parmelee, Royal M. Cole, John E. Pierce, *Missionaries*; Mrs. Nellie A. Paruelee, Mrs. Lizzie Cole, Mrs.

Lizzie A. Pierce, Miss Cyrene O. Van Duzee.—Two native teachers and one other helper.

HARPOOT (Har-poot, guttural II).—About 175 miles S. of Trebizond).—Crosby H. Wheeler, Orson P. Allen, Herman N. Barnum, Henry S. Barnum. *Missionaries*; Mrs. Susan A. Wheeler, Mrs. Caroline R. Allen, Mrs. Mary E. Barnum, Miss Maria A. West, Miss Hatlie Seymour, Miss Mary E. Warfield.—One native pastor, eight teachers, and one helper.

MARDIN'.—W. F. Williams, Alpheus N. Andrus, Theodore S. Pond, *Missionaries*; Mrs. Clara C. Williams, Mrs. Louise M. Andrus, Mrs. Julia H. Pond, Miss Olive L. Parmelee, Miss Isabella C. Baker.—One native pastor and one teacher.

In this Country.—George A. Pollard, *Missionary*; Mrs. Mary Helen Pollard.

Four mission families from Eastern Turkey, at home in January of last year, have returned to the field; four new ordained missionaries,—Messrs. Andrus, Cole, Pierce, and Pond, with their wives; and five single ladies—Misses Van Duzee, Parmelee, Baker, and C. E. and M. A. C. Ely,—have gone out to join the mission. Mr. and Mrs. Pollard are still in the United States, and Dr. and Mrs. Milne have retired from the work. Progress has been very gratifying. To the 22 churches, 97 members were added during the year last reported, making the number of members at its close 697. Seventeen native pastors, 16 licensed preachers, and 115 other helpers are doing a most important work at the stations and at 86 out-stations. The number of registered Protestants in the field is now 4,796, the average Sabbath congregations embrace 3,981 persons, there are 2,566 pupils in the Sabbath-schools, 2,169 in 92 common schools, 48 in theological schools,—student helpers now, while preparing for more efficient service,—and 59 in female boarding-schools. In consequence of the absence of missionaries, the Christian work of the year devolved largely upon the native agency; the native preachers and pastors assumed the added responsibilities in a manner very creditable to their minds and hearts, and full of encouragement for the future; and the Evangelical Union, made up of pastors and delegates from the different churches, has more than fulfilled the promise of former years.

#### SYRIA MISSION. (1821.)

BEIRUT (Bay-root').—William M. Thomson, D. D., C. V. A. Van Dyck, M. D., D. D., H. H. Jessup, D. D., *Missionaries*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck, Mrs. H. E. Jessup, Miss Eliza D. Everett, Miss Nellie A. Carruth.—One native helper and one teacher.

ABEIH (Ah-bay'.—10 miles S. E. of Beirut).—Simeon H. Calhoun, William Bird, *Missionaries*; Mrs.

Emily P. Calhoun, Mrs. Sarah F. Bird.—Two teachers and three other helpers.

SIDON (20 miles S. of Beirut).—William W. Eddy, Samuel Jessup, *Missionaries*; Mrs. H. M. Eddy, Mrs. Ann E. Jessup.

TRIPOLI (Trip'-po-ly.—46 miles N. N. E. of Beirut).—I. N. Lowry, *Missionary*; Mrs. M. E. Lowry.—One teacher and one helper.

Station not known.—J. S. Dennis, *Missionary*.

Ill-health has constrained Dr. Post to take a release from his connection with the Board, and Mr. Mitchell, also, to return to the United States and take his release. Mr. H. H. Jessup sailed October 17, on his return to the field, accompanied by his wife and Misses Everett and Carruth, new laborers. Mr. Dennis sailed October 21. The press is still doing its great work in Syria, 5,492,200 pages having been printed during the year. 3,077 volumes of Scripture, and

11,469 other books and tracts were distributed; 29 persons were added by profession to the 8 churches; there are 2 native pastors and 10 preachers; 35 pupils in the Abeih seminary; and 953 pupils in 31 common schools under the care of the mission. The Syrian Protestant College—not a mission institution—is prospering, as is, also, the Beirut female seminary, to which Miss Everett, from Ohio, and Miss Carruth, from Dorchester, Mass., have gone as teachers. The political condition of Syria has been quiet, the popular mind is awakened and receptive, "education for boys and girls is the watchword," but the mission greatly needs reinforcement.

NESTORIAN MISSION. (1834.)

OROOMIAH (O-roo'me-ah.—Near Lake Oroomiah).—George W. Coan, Benjamin Labaree, *Missionaries*; Thomas L. Van Norden, M. D., *Missionary Physician*; Mrs. S. P. Coan, Mrs. Sarah J. Rhea, Mrs. Elizabeth W. Labaree, Mrs. Mary M. Van Norden, Miss Mary

Susan Rice, Miss N. Jennie Dean.—Two native preachers, two teachers, and two other helpers.

SEIR (Seer.—Near Oroomiah).—Justin Perkins, D. D., Joseph G. Cochran, John H. Shedd, *Missionaries*; Mrs. Deborah P. Cochran, Mrs. Sarah J. Shedd.—One native preacher and two teachers.

In this Country.—Mrs. C. B. Perkins.

Miss Dean, from Detroit, sailed in July last to join this mission, to aid in the female seminary. One hundred persons were received to the communion during the year 1867, a larger number than had been admitted in any previous year. The whole number of communicants at the close of the year was 875. An advance has been made in the direction of self-support; the sale of books by colporters indicates increased and extending interest in religious inquiry; and native laborers have found much to encourage in chief cities in Persia,—Ispahan, Tehran, and Tabreez,—so that Mr. Labaree, deeply convinced that God is calling for an advance in that direction, has probably already taken his family to the latter city for a residence of some months. Sixty-two native preachers and about fifty other helpers aid in the evangelizing work. The seminaries have about the usual number of pupils, but the village schools have not been as well attended as in past years, in consequence of requiring the people to contribute something toward their support.

SOUTHERN ASIA.

MAHIRATTAS. (1813.)

(WESTERN HINDOSTAN.)

BOMBAY (Bom'-bay').—One native preacher.

AHMEDNUGGUR. (Ah-med-nug'-ur).—About 140 miles E. of Bombay).—Lemuel Bissell, William H. Atkinson, *Missionaries*; Mrs. Mary A. Bissell, Mrs. Calista Atkinson.—Three native pastors, one licensed preacher, and twenty helpers at station and out-stations.

WADALE (Wid-ah'-ly).—About 25 miles N. E. of Ahmednuggur).—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—Two pastors, one licensed preacher, and fifteen helpers.

SATARA (Sat-tah'-rah).—About 120 miles S. E. of Bombay).—Amos Abbott, William Wood, *Missionaries*; Mrs. Anstice W. Abbott, Mrs. Elizabeth P. Wood.—Five helpers.

BHUINJ (In charge of Mr. Abbott).—Two native helpers.

SHOLAPOOR (Sho-lah-poor').—About 125 miles S. E. of Ahmednuggur).—Allen Hazen, *Missionary*; Mrs. Martha R. Hazen.—One licensed preacher, and three helpers.

In this Country.—William P. Barker, Samuel C. Dean, Charles Harding, *Missionaries*; Mrs. Augusta C. Dean, Mrs. Sarah S. Muuger.

This mission has been afflicted by the death of Mr. Munger, on 23d of July. Mrs. Munger has returned to the United States, as has also Mr. Harding, on a visit. Mr. Barker and Mr. and Mrs. Dean are still here. Mr. and Mrs. Atkinson reached Bombay January 18, 1868. To the 23 churches of the mission 38 persons were added on profession during the last year reported. The whole number of members is something over 600.

The matter of most interest connected with this mission for the past year has been the movement for the settlement of pastors over the churches, and the raising of means for their support, a pretty full account of which has been published in the Herald. There are now 10 native pastors in this field, 4 licensed preachers, and 70 other helpers, many of whom are doing excellent service; but the greatly reduced mission still cries out for reinforcement.

MADURA MISSION. (1834.)

(SOUTHERN HINDOSTAN.)

MADURA (Mad'-u-rah. — 270 miles S. W. of Madras). — John E. Chandler, *Missionary*; Mrs. Charlotte II. Chandler, Miss Rosella A. Smith. — One native pastor, ten catechists, three readers, two teachers in boarding-school, nine school-masters, and three school-mistresses.

DINDIGUL (Din'-de-gul. — 38 miles N. N. W. of Madura). — Edward Chester, *Missionary*; Mrs. Sophia Chester. — One native pastor, nine catechists, five readers, ten school-masters, and four school-mistresses.

TIRUMANGALAM (Te'-roo-mun'-ga-lum, or Tir'-ü-mun'-ga-lum. — 12 miles S. W. of Madura). — James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick. — One native pastor, ten catechists, two readers, five school-masters, and four school-mistresses.

TIRUPUVANAM (Te'-roo-poo'-va-num, or Tir'-ü-pü'-va-num. — 12 miles S. E. of Madura). — Thornton B. Penfield, *Missionary*; Mrs. Charlotte E. Penfield. — Three catechists, two school-masters, and one school-mistress.

MANDAPASALIE (Mun'-dah-pah-sah'-lie. — 40 miles S. S. E. of Madura). — Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor, Miss Martha S. Taylor, Miss Sarah Pollock. — Two native pastors, fourteen catechists, ten readers, twelve school-masters, and two school-mistresses.

MELUR (Mail'-oor. — 18 miles N. E. of Madura). — Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell. — Four catechists, three school-masters, and one school-mistress.

PERIAKULAM (Per'-i-ah-koo'-lum. — 45 miles W. N. W. of Madura). — (In charge of Mr. Noyes.) — One native pastor, six catechists, four school-masters, and one school-mistress.

Dr. Lord, in this country a year ago, was removed by death January 23. Dr. and Mrs. Palmer and Miss Hartley sailed from Boston October 28 to join the mission. There are connected with the 14 station fields 162 "village congregations" (numbering in all 6,294 persons), and the mission is aided by a large number of native helpers, — 7 native pastors, 94 catechists, 28 readers, 6 teachers in seminary and boarding-school, 67 school-masters, and 27 school-mistresses. There are 30 churches with 1,250 communicants (86 were added during the last year), 93 common schools with 1,700 scholars, several station, day, and boarding-schools, 66 pupils in the Pasumalie seminary, and 56 in the girls' boarding-school at Madura. In the Dindigul dispensary, 6,856 patients were treated during the year, and in that at Madura, 2,640. In the itinerating work, the missionaries visited about 800 villages, and traveled nearly 10,000 miles; and they say: "Our catechists have visited half as many thousand villages as we have hundreds, and the gospel has been preached, at least once, to not less than 150,000 people."

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

BAT'TICOTTA. — Marshall D. Sanders, *Missionary*; Mrs. Georgiana K. Sanders. — One native pastor, two

BATTALAGUNDU (Bat'-ta-la-goon'-doo, or Bat'-tah-lah-gün'-dü. — 32 miles N. W. of Madura). — George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn. — Six catechists, two readers, six school-masters, and two school-mistresses.

MANA MADURA (Mah'-nah-Mad'-u-rah. — 30 miles S. E. of Madura). — William B. Capron, *Missionary*; Mrs. Sarah B. Capron. — One catechist, two school-masters, and one school-mistress.

PULNEY (Pul'-ney. — 70 miles N. W. of Madura). — Charles T. White, *Missionary*; Mrs. Anna M. White. — Five catechists, four readers, three school-masters, and four school-mistresses.

SIVAGUNGA (Siv'-a-gun-gah. — 25 miles S. of E. from Madura). — (In charge of Mr. Capron.) — Two catechists.

PASUMALIE (Pahs'-u-mah-lie. — 3 miles S. W. of Madura). — (In charge of Mr. Herrick.) — One catechist, four teachers in the Seminary, and one school-master.

KAMBAM (Kum'-bum. — 80 miles W. S. W. of Madura). — Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes. — One native pastor, seventeen catechists, two readers, ten school-masters, and four school-mistresses.

USALAMPATTI (Oo'-sa-lum'-put'-ty. — 19 miles W. of Madura). — (In charge of Mr. Herrick.) — Six catechists.

Station not known. — Hervey C. Hazen, *Missionary*; Mrs. Ida J. Hazen.

On the way to the Mission. — Henry K. Palmer, M. D.; Mrs. Flora D. Palmer, Miss Carrie Hartley.

In this Country. — William Tracy, John Rendall, *Missionaries*; Mrs. Emily F. Tracy, Mrs. Laura W. Lord.

licensed preachers, three catechists, three teachers for training and theological school, ten school-teachers, and three helpers.

PAN'DITERIPO. — Two catechists, five school-teachers.

TH'LIPALLY. — William W. Howland, *Missionary*; Mrs. Susan R. Howland. — One preacher, one catechist, and six school-teachers.

O'DOOVILLE. — Levi Spaulding, D. D., *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew. — One licensed preacher, two catechists, four teachers for boarding-school, eight school-teachers, and one helper.

MANEPY (Man'-e-pai). — Eurotas P. Hastings, *Missionary*; Samuel F. Green, M. D., *Physician*; Mrs. Anna Hastings, Mrs. Margaret W. Green. — One catechist, three school-teachers, and three helpers.

\* CHAVAGACHERRY (In charge of Mr. Hastings). —

One native pastor, two catechists, four school-teachers, and one helper.

O'DOOPITTY. — John C. Smith, *Missionary*; Mrs. Mary C. Smith, Miss Harriet E. Townshend. — One native preacher, one catechist, four school-teachers, and two helpers.

*On the way to the Mission.* — William E. De Reimer, *Missionary*; Mrs. Emily F. De Reimer, Miss Maggie Webster.

*In this Country.* — James Quick, *Missionary*; Mrs. Mary E. Quick.

Mr. and Mrs. Quick have been constrained to return for a visit to the United States. Mr. and Mrs. De Reimer and Miss Webster sailed for the field October 28. There is little other change to notice. To the 10 churches, 48 members were received by profession during the year, of whom 21 were baptized children of church members. The total number of members, at the close of the year 1867, was 493 — 256 males, 237 females. The contributions of the churches amounted to about \$741, gold. The number of village schools reported is 55, embracing, as pupils, 1,082 boys and 546 girls. Only 37 of these schools are supported by mission funds. There are 40 pupils in the Batticotta training-school, and 46 in the female boarding-school at Oodooville. Another boarding-school for girls has been commenced at Oodoopitty, with encouraging prospects.

#### FOOCHOW MISSION. (1847.)

(South-eastern China.)

Foochow (Foo-chow'). — *City Station*, Simeon F. Woodin, Charles Hartwell, *Missionaries*; Mrs. Sarah L. Woolliu, Mrs. Lucy E. Hartwell. — One native preacher, and two helpers.

NANTAI (Nan-ty'). — Lyman B. Peet, Caleb C. Baldwin, *Missionaries*; Mrs. H. L. Peet, Mrs. Harriet F. Baldwin. — Two native preachers, and one teacher.

*On the way to China.* — Miss Adelia M. Payson.

Miss Peet has become the wife of an English missionary, and is thus withdrawn from connection with the Board. Miss Payson sailed October 31, to join the mission. No special change has occurred in the condition of the work in this field, yet there is progress, — a more hopeful state of feeling among the people, and more openings among women. Two new churches have been organized, making the present number 5, with 87 members, of whom 23 seem to have been received during the last year reported. A training-school for helpers, under Mr. Woodin's care, has 17 pupils, and the girls' boarding-school, under Mrs. Baldwin's care, has 20, showing, as the mission report states, "that progress can be made in one of our most difficult enterprises in China." There are 9 out-stations, with 9 native preachers, "15 chapels or other preaching places," 2 teachers, and 4 other native helpers.

#### NORTH CHINA.

(At Shanghai, 1851; Tientsin, 1860.)

TIENTSIN (Té-en-steen'). — 80 miles S. E. of Peking). — Charles A. Stanley, Justus Doolittle, *Missionaries*; Mrs. Ursula Stanley, Mrs. Louisa M. Doolittle. — Three native helpers.

Printer; Mrs. Abbie A. Goodrich, Mrs. Abigail N. Hunt, Mrs. Eliza J. Bridgman, Miss Mary H. Porter. — One native helper.

KALGAN (or Chang-kia-ku). — 140 miles N. W. of Peking). — John T. Gulick, Mark Williams, *Missionaries*; Mrs. Gulick, Mrs. Isabella B. Williams. — One native helper.

TUNG-CHO (T'hoong-Chow). — 12 miles E. of Peking). — Lyman Dwight Chapin, *Missionary*; Mrs. Clara L. Chapin, Miss Mary E. Andrews.

*In this Country.* — Mrs. Sarah F. R. Blodget.

Mr. and Mrs. Hunt, Miss Andrews, and Miss Porter left New York for this field, by way of San Francisco, March 21, and reached Tung-Cho June 12.

Mr. Thompson sailed July 9. The work has gone on much as heretofore. Tung-Cho, an out-station last year, is now occupied as a station. Eleven persons were admitted to church-fellowship during the year. There are 6 schools, with about 60 scholars, of whom 17 are girls.

#### NORTH PACIFIC OCEAN.

##### HAWAIIAN ISLANDS. (1820.)

**IIWAH** (Iah-wy'-e). — Rev. Titus Coan, Rev. David B. Lyman, *Principal of the High School*, at Hilo (He'lo'); Rev. Elias Bond, at Kohala (Ko-hah'-lah); Rev. Lorenzo Lyons, at Waimea (Wy-may'-ah); Rev. John D. Paris, in South Kona; and Rev. John F. Pogue, at Waiohinu (Wy-o-he'-uoo). — Eleven native pastors.

**MAUI** (Mow-ee'). — Rev. Dwight Baldwin, M. D., at Lahaina (Lah-hy'nah); Rev. William P. Alexander, at Wailuku (Wy-loo-koo); Rev. J. P. Green, at Makawao. — Six native pastors.

**LANAI** (Lah-ny'). — One native pastor.

**MOLOKAI** (Mo-lo-ky'). — One native pastor.

**OAHU** (O-ah'-hoo). — At Honolulu (Ho-no-loo'-loo), Rev. Luther H. Gulick, M. D., *Corresponding Secretary of the Board of Hawaiian Evangelical Association*; Rev. Lowell Smith, D. D.; Rev. Auderson O. Forbes, *Second Church*; Mrs. Thurston, Mrs. Hitchcock, Mrs. Chamberlain, and Miss Ogden; Rev. O. H. Gulick, in charge of the female seminary, and Mrs. Emerson, at Wailuku (Wy-ah-loo'-ah); Rev. Benjamin W. Parker, at Kaeohe (Kah-nay-o'-hay). — Four native pastors.

**KAUAI** (Kow-y'). — Rev. James W. Smith, M. D., and Rev. Daniel Dole, at Koloa (Ko-lo'-ah); Mr. Abner Wilcox, Mrs. Johnson, at Wijoli (Wy-o'-lee); Mrs. Whitney, at Waiuea. — Two native pastors.

**NUHAW** (Nu-how). — One native pastor.

*In this Country.* — Rev. E. W. Clark, Portland, Conn., superintending the printing of books in the Hawaiian language.

The names in the above list do not include all the American laborers at the Islands, but only such as are supported wholly or in part from the funds of the Board. The Christianity of the Islands has experienced severe trials from the attitude of the government, — especially in regard to schools, — the intrigues of the Papacy and of the Reformed Catholics, the opposition of ungodly men, who would perpetuate vice and immorality for their own wicked ends, and the tendency of the natives, not yet fully confirmed in habits of virtue, to yield to the pressure of evil from within and without; and the missionaries, the native pastors, and the faithful followers of Christ, in the native churches and among the foreign population, are deserving of a large place in the sympathies and prayers of Christian men the world over.

To the native churches 827 persons were added, on profession, during the year. The contributions to various Christian objects exceeded \$29,000. There are now 26 native pastors, settled over as many churches, besides 4 licensed preachers, having stated charges, all supported by the Hawaiian churches; and 13 Hawaiian missionaries in the Marquesas and in Micronesia — 8 ordained ministers and 5 licensed preachers. The theological school, under the care of Rev. W. P. Alexander, at Wailuku, has had 20 pupils, and various seminaries and high-schools, for males and females, are doing an important work, with much encouragement.

#### MICRONESIA. (1852.)

##### CAROLINE ISLANDS.

**PONAPE** (Po'-nah-pay). — Ascension Island, lat. 6° 48' N., long. 158° 19' E. Population, 5,000. — Albert A. Sturges, Edward T. Doane, *Missionaries*; Mrs. Susan M. Sturges, Mrs. Clara H. S. Doane.

##### MARSHALL ISLANDS.

(Population estimated at 10,000.)

**EBON** (Ay-bone'). — Southern part of Marshall Island, near 5° N. lat., 170° E. long. — Benjamin G. Snow, *Missionary*. — *Hawaiian Missionaries*, D. Kapali and wife.

**NAMARIK.** — *Hawaiian Missionary*, J. A. Kaelema-kule and wife.

#### GILBERT ISLANDS.

(Population estimated at 35,000.)

**APAIANG** (Ap-py-ahng'). — Charlotte Island, lat. about 29° N., long. 173° E. — Rev. H. Bingham, *Missionary*; Mrs. Minerva C. Bingham. — *Hawaiian Missionaries*, Rev. J. H. Mahoe and wife.

**TARAWA** (Knox Island, S. E. of and near Apiaiang). — *Hawaiian Missionaries*, Rev. W. B. Kapu and wife; G. Haina and wife.

**BUTARIRI** (Boo-tah'-re-tah'-re). — *Hawaiian Missionary*, Rev. J. W. Kauou and wife.

*In the United States.* — Mrs. L. V. Snow.

*At the Sandwich Islands, for health.* — D. Aumai and H. Aea, with their wives.

Mr. Bingham's health has obliged him to retire from the command of the

*Morning Star.* He will devote himself to the Gilbert Islanders, expecting, however, to spend only a portion of his time in Micronesia, and the rest at Honolulu. There were 144 additions to the churches in Micronesia during the last year reported. On some of the islands there has been much to encourage in the number of persons learning to read and in the attention of the people to the preaching of the Word. A transforming, elevating influence is at work, and it is well said, that "the 459 who have been received to all the churches from the first, do not indicate all that has been wrought by the saving power of the gospel, during fifteen years of missionary labor in Micronesia."

#### NORTH AMERICAN INDIANS.

##### DAKOTAS. (1835.)

BRECKINRIDGE (Nebraska).—John P. Williamson, *Missionary*; Edward R. Pond, *Teacher*; Mrs. Sarah A. Williamson, Mrs. Mary F. Pond.—Two pastors.

SIX OUT-STATIONS.—Two pastors, four licentiates.

MISSIONARIES AT LARGE.—Thomas S. Williamson, M. D.; Stephen R. Riggs, *Missionaries*; Mrs. Margaret P. Williamson, Mrs. Mary Ann C. Riggs, Miss Jane S. Williamson.

The missionary work among these Indians has become much more hopeful within the past year. The Peace Commissioners propose to concentrate a large number, heretofore beyond the reach of the gospel, at different places on the Missouri River; so that Christianity and civilization may have free access to them. On the other hand, the Pilgrim Church at Breckenridge, under the care of two co-pastors, has a membership of 367, some of whom, it is expected, will be set apart as preachers to those who are ignorant of the way of life. Hence we may hope to see churches gathered on the banks of this great highway of commerce, at an early day, embracing scores and hundreds of these wild Dakotas.

At other points there are now five churches (the first-named in Minnesota, the others in Dakota Territory), as follows:—

<i>Names.</i>	<i>Preachers.</i>	<i>Communicants.</i>
Lac-qui-parle, . . . . .	J. B. Renville, . . . . .	40
Ascension, . . . . .	Daniel Renville, . . . . .	51
Dry Wood Lake, . . . . .	Simon and Peter, . . . . .	47
Long Hollow, . . . . .	Solomon Toon Kaushaachayay, . . . . .	57
Kettle Lake, . . . . .	Louis Mazawakinyonna, . . . . .	28

Of these preachers, the first and the last have been duly ordained to the work of the ministry; the other four are licentiates, under the care of the Dakota Presbytery. The additions to these five churches by profession, during the year under review, have been 67.

##### OJIBWAS. (1831.)

*Absent.*—Leonard H. Wheeler, *Missionary*; Mrs. Harriet Wheeler.

ODANAH (O-day'-nah.—On Bad River, Wisconsin, 4 miles S. of Lake Superior).—Henry Blatchford, *Native Preacher*.

The report which Mr. Blatchford makes of his labors, and of the condition of his people, is in many respects encouraging. The Sabbaths at Odanah, he says, are quiet; the attendance on the services of the sanctuary is good; and the Word is listened to with apparent interest, in some cases, indeed, with unusual satisfaction. The school has a large number of pupils in the winter; the average attendance is encouraging; and so is the proficiency in study. There are signs of improvement in other particulars.

## SENECAS. (1826.)

UPPER CATTARAUGUS (Cat-tah-rau'-gus. — Erie County, N. Y., 25 miles S. W. of Buffalo). — Asher Wright, *Missionary*; Mrs. Laura B. Wright, Miss Harriet B. Clark.

## LOWER CATTARAUGUS. — One native helper.

ALLEGHANY. — William Hall, *Missionary*; Mrs. Emeline G. Hall. — Two native helpers.

No changes have occurred at Cattaraugus or Alleghany, deserving of special notice. Mr. Wright regards the former field "as perhaps more full of promise than it has ever been"; and Mr. Hall feels sure that "the cause of truth and righteousness is advancing" in the latter. But the event of chief interest to Christians is a revival on the Tonawanda Reservation, whereby that stronghold of paganism has been assailed successfully, and a church of 25 members has suddenly sprung into life; and there is reason for hoping that the work of grace will continue until many more shall have been gathered into the fold of Christ.

## SUMMARY.

*Missions.*

Number of Missions, . . . . .	18
"    " Stations, . . . . .	98
"    " Out-Stations, . . . . .	511

*Laborers Employed.*

Number of Ordained Missionaries (3 being physicians), . . . . .	142
"    " Physicians not ordained, . . . . .	6
"    " other Male Assistants, . . . . .	4
"    " Female Assistants, . . . . .	192
Whole number of laborers sent from this country, . . . . .	344
Number of Native Pastors . . . . .	101
"    " Native Preachers and Catechists, . . . . .	273
"    " School Teachers, . . . . .	347
"    " other Native Helpers, . . . . .	244—965
Whole number of laborers connected with the Missions, . . . . .	1,309

*The Press.*

Pages printed, as far as reported, . . . . .	6,258,600
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*The Churches.*

Number of Churches (including all at the Hawaiian Islands), . . . . .	220
"    " Church Members "    " "    " "    " so far as reported, . . . . .	25,538
Added during the year, "    " "    " "    " . . . . .	1,821

*Educational Department.*

Number of Training and Theological Schools, . . . . .	12
"    " other Boarding Schools, . . . . .	18
"    " Free Schools (omitting those at Hawaiian Islands), . . . . .	447
"    " Pupils in Free Schools, (omitting those at Hawaiian Islands), . . . . .	12,906
"    " "    " Training and Theological Schools, . . . . .	430
"    " "    " Boarding Schools, . . . . .	616
Whole number of Pupils, . . . . .	13,952

## GOOD NEWS FOR THE CHILDREN.

THE Prudential Committee are frequently urged to publish a missionary paper for children. In former years such a paper was published; and many will remember the "Dayspring," and afterwards the "Youth's Dayspring." But the objections to continued endeavors in this direction were found to be quite serious; and they were suspended some time since. Recently, however, the *Missionary Herald* has contained a Children's Department.

But a more excellent way, it is confidently believed, has been discovered. The Congregational Sabbath-school and Publishing Society propose to enlarge their child's paper, after January 1, 1869, and to improve it in various respects; and they also propose to devote about one fourth of each number to foreign missions. The Prudential Committee, on their part, will drop the Children's Department from the Herald; and the officers of the Board agree to render such aid in the furnishing of material for the "Wellspring" as may be in their power, and yet without assuming any editorial responsibility. The advantages of this plan are obvious.

1. The "Wellspring" will carry, henceforth, the interests of foreign missions, *once a week*, to all the families which are accustomed to receive it, *without expense to the Board*. Thus an educational influence of great value will be constantly exerted upon the young; so that, having learned the blessedness of being co-workers with Christ in the redemption of the world, they will be prepared, in due time, to assume the burden which their parents now bear.

2. The new department in this paper, with the improvements which may be introduced from time to time, will insure it, doubtless, a much wider circulation, so that its agency will become all the while more and more effective. In truth, the Prudential Committee indulge the hope that it will soon be regarded as a necessity, not only in the households which now welcome it, but in thousands and tens of thousands of households hitherto unvisited.

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## OUR NEIGHBORS.

THE great fact announced to wondering Athenians, that God "hath made of one blood all nations of men," is better understood than it was. Every mile of railway, every steamer that ploughs the seas, every telegraphic wire that spans the continent or undergirds the ocean, is proclaiming the oneness of the race. The rise and fall of gold in Wall Street is felt in a few hours at London, Hamburg, and Bombay. The price of cotton goods rose and fell at Harpoot, on the Euphrates, twenty days inland from the Black Sea, with every victory and defeat of the national arms in our late struggle. The emancipation proclamation of Abraham Lincoln started the rivets from every chain that binds man in slavery the world over; and the rights of man have found new vindication in Russia and Brazil, at Sadowa, Vienna, and Madrid.

The world is one in its commercial and political interests and destinies. It is no less *one* in its religious wants, necessities, and possibilities. It is one in its redemption through the blood of Christ; and is to be one in the realized fullness of a Saviour's love. Our neighbors, to-day, are not the men of our own State or land, but THE HUMAN RACE; and the love to our neighbor that is less than this, is false to the lessons of Providence as well as of revelation.

## PRAY FOR US.

THE "Week of Prayer" is coming—will have come when this meets the eye of most readers of the Herald. At thousands of stations and out-stations belting the globe, in many lands and languages, the voice of prayer will be heard. The missionaries and the churches they have gathered feel the need and know the worth of prayer. Hear some of the words and requests that have come up to the Missionary House within the last few weeks.

From a native pastor in Ceylon: "We are greatly dependent upon the prayers of the Board and of the American churches." From an Armenian pastor, alluding to some of the results of his labor: "The grace and the Spirit of God are in all these events." From Constantinople: "Begging to be remembered in your prayers." From Cesarea: "We are having good audiences; yesterday three hundred. Pray for a blessing on the Word." From Harpoot: "Everything seems hopeful. You will not cease to pray for us." From North China: "Pray for the Spirit's presence."

"Pray for us," pleads a brother in Micronesia, left alone, without even his family, hundreds of miles from any Christian brother of his own race. "Pray for us," writes the wife of a young missionary in India, "that we may be truly prepared, by being brought near to God, filled with his Spirit, growing daily in grace, that when our tongues are loosed we may not lack wisdom and *love* to speak of Christ aright." In that prayer will join more than forty new laborers, who have gone out the past year, under the care of the Board. "Send us men if you can," writes a brother in the Mahratta mission, "but don't forget to pray for us."

• Ours is a work of faith and prayer. Mere human enterprises can be carried on by men and means; ours cannot be. In many fields the time of preparation has passed; the seed has been sown. Shall it be quickened with life? For this let the churches at home meet and pray. Let our friends, acquaintances, *representatives* in the field, have a large place in our hearts and prayers, not only in the public assemblage, but at our family altars. And may much prayer go up to the Lord of the harvest that he will "send forth laborers into his harvest;" and that the young men in our seminaries and colleges may consecrate themselves to this great work.

## THE CHILDREN OF MISSIONARIES.

MISSIONARIES and their friends, as well as the many in our churches who feel a lively interest in the children of missionaries left orphans, or sent to this country for their education, will be glad to learn of the following action of the Prudential Committee:—

"Resolved, That in accordance with a resolution adopted at the last annual meeting of the Board, Mrs. Eliza H. Walker, of Auburndale, Mass., and Mrs. Sarah E. Ely, of New York City, be appointed to assist the Secretaries in the

care of the children of missionaries sent to this country; it being understood that these ladies are to acquaint themselves, as far as may be practicable and desirable, with the circumstances and wants of such children, by correspondence with their parents, or guardians and friends, and to give special attention to orphans, or others who may be left providentially without guardians or personal friends, until they can be suitably cared for.

“*Resolved*, That the object of this arrangement is not to relieve the parents and friends of duties and responsibilities naturally belonging to them, but only to meet more fully the claims upon personal attention and sympathy, which may exist in special cases.”

The ladies named — both well known to the Christian public, one as a missionary of the Board in Eastern Turkey, and the other as a tried friend of missions and missionaries — have signified their acceptance of the trust committed to them, and are ready to enter upon their duties. For convenience the field will be divided, Mrs. Walker acting for missionary children in the New England States, and Mrs. Ely for those in other States.

Although all the affectionate sympathies and watchful care of the home circle cannot thus be secured to the children of missionaries separated from their parents, it is hoped that the want may be supplied, as far as possible in the nature of the case, by the plan proposed.

The next want is scholarships in colleges and female seminaries, or a fund, the income of which shall be used to aid in meeting the constantly increasing expense of education. Three scholarships have been placed at the disposal of the Secretaries since the meeting of the Board, and many more would be of value not only to the children aided, but to the institutions where they might be educated.

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## LETTERS FROM THE MISSIONS.

### Syria Mission.

#### ABEIH.

(10 miles S. E. of Beirut.)

LETTER FROM MR. BIRD, October 14, 1868.

As an excuse for not writing more frequently, Mr. Bird mentions “the pressure of many duties,” since “never was there so much to be done” in his field. He then briefly notices some matters which will interest the readers of the Herald.

*Baptism of a Druze.* “The last Sabbath of September was one of peculiar interest in our station. Our little chapel was crowded, and with breathless attention the audience witnessed a Druze take upon himself the solemn vows of church

covenant, and kneel down to receive the seal of baptism. His three older children he, at the same time, dedicated to the Lord. Great sympathy was elicited, from the fact that the wife and mother had abandoned her home, and was known to be bitterly opposed to the whole transaction.

“This is the first case in which any one of this sect has united with our Abeih church. He is now the only male church member from that community in Syria, the two connected with the Beirut church being females. He is also the only one received from that people since my arrival on missionary ground, fifteen years ago. He was educated in our seminary, and has taught, most of the time since he left, in our schools. His relatives are

greatly incensed, but we apprehend nothing in the shape of personal violence, though his wife may not be willing to return to him. We bespeak the prayers of those who love the cause of our Redeemer in his behalf, that he may be endued with power from on high to resist temptation and endure persecution; and that he may prove the means of great good among that strange, peculiar people.

*The Seminary.* The seminary has had its annual examination, and the pupils appeared to good advantage. There are more charity pupils of fair promise applying than we are able to receive with our limited funds, while the pay pupils are more numerous than ever. Our scanty accommodations will be filled to their utmost capacity, making us feel more than ever the necessity of additional apartments.

*The Field open.* "Zahley has at length capitulated; a Protestant girls' school has been opened there by Mrs. Bowen Thompson. And what is more, every Sabbath, religious services are held, with an attendance of from 30 to 50 adults. Many of these are *spectators*, and we must not be too sanguine.

"The field seems opening to such an extent on this mountain that we shall hardly be able to keep within our estimates without injury to our work. The mission may feel constrained to send you a special vote on the subject. The light is spreading wonderfully, but O, how little of a *spiritual* work! The church is not in earnest; the young men are not awake to their solemn duties."

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#### Central Turkey Mission.

##### OORFA.

(180 miles north of east from Scanderoon.)

LETTER FROM MR. POWERS, September 26,  
1868.

*Encouragement.* Mr. Powers writes from Kessab, but respecting Oorfa, giving extracts of a cheering character, from a letter he had recently received from the native

pastor there. The pastor first notices the examination of candidates for admission to the church, when anticipated difficulties were most happily avoided, and then goes on to say:—

"2. The prayer-meetings, both for the church and for the congregation, are well attended. Many written requests for prayer come from the congregation and from the Armenians. From the Catholics, even, such requests come, calling forth earnest and persevering prayer.

"3. On the Sabbath, the 9th of August, the Lord's supper was administered, and O, with what seriousness, stillness, and spiritual impressiveness was it observed! Such crowds of Armenians came that many stood and listened in the yard outside the chapel, and the testimony of many of them was that this ordinance was administered precisely according to the command of our Lord.

"4. On the first Sabbath of every month, after the Sabbath-school exercises are closed, the teachers come together, and are exhorted to go out and labor among their own people and among the Armenians; the names of certain individuals for whom they are to labor being given them in writing. Thus far they have persevered in these labors.

"5. I have gathered a class of young men together and urged them to meet on every Sabbath, and spend a season in prayer and edifying exhortation and remarks. At first their number was small, but now as many as 41 meet in the chapel for prayer and conference, and their influence is good. Their zeal and example are affecting others. The case of one young man I must mention. He is a native of Oorfa, but has spent several years in profligacy abroad; and having procured a magic lantern, returned to Oorfa and began to pick up money by showing his lantern. One of these young men, seeing that many persons patronized this magic lantern, came to the young men's prayer-meeting one day and prayed thus: 'O Lord, this man, for the sake of gain, draws crowds after him. Wilt not thou draw him to thy truth? O, that thou wouldst give me to converse with him.' That same day they met and conversed; and on be-

ing invited to the young men's prayer-meeting, he attends regularly. On hearing the prayers there offered, he once exclaimed,—"O, how like a brute have I gone about from city to city, while humanity and Christianity were here. Young men much younger than myself are seeking after God, and the salvation of their souls; but as for me, I am digging a pit for my destruction." Having said these words, with a heavy sigh he thus began his prayer,—"O God, I thank thee that thou hast brought me to this place of prayer."

"6. Numbers of the school children having been appointed to teach the women to read, many have begun to learn, with much interest. By these various means, love and prosperity prevail among the brethren and sisters. One thing more I must say, which is this, that the grace and the Spirit of God are in all these events. In the most difficult matters I see the finger of God."

Mr. Powers adds: "He then goes on to speak of an interesting state of things among the Armenians, and of the sufferings of himself and wife from the oppressive heat of the season, and closes by saying, 'Notwithstanding, we give thanks to God that he guides us in our work. Our preservation is from nothing else save that, in answer to prayer, God is our preserver.'"

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#### AINTAB.

(About 90 miles E. N. E. from Scanderoon.)

LETTER FROM MR. PERRY, October 19, 1868.

MR. PERRY, who has not been long enough in the field to be master of the language, writes pleasantly in regard to various matters connected with the interests of the work, and especially in regard to the labors of native pastors and the cheerful liberality of the Protestant Christians at Aintab.

*Work of the Native Pastors.* "My relation to the work in Aintab itself, this summer, has not been very positive, the effort being chiefly to roll the work, and the responsibility of it, both in Aintab and

its out-stations, and the support of it too, upon the churches. The pastors have indeed spent many an hour in my study, in consultation, in the most pleasant manner; but the labor *they* have borne; and in many respects I, rather than they, have been the one *aided*.

*Visiting the Out-stations.* "My own positive work has been, more particularly, for the out-stations. Finding myself in good health, and seizing the time of vacation when I could be spared from home, I spent nearly five weeks in the tour of the whole field, visiting every village and out-station where Armenians are found. I went without servant or multhead, and lived upon the fat of the land or shared the poverty of the people, as the case happened to be, traveling, in all, more than 600 miles in the saddle. Baron Simon, of the First Church, went with me into the Hassan Beyli region. He preached every night in some village. We examined every place, about 15 in number, most of them nestled in the gorges of the old Amanus range of mountains; everywhere teaching the Bible, and finding out the wants of the little bands of Protestants, so that they can be supplied from Aintab, as from time to time we may have opportunity. We intend, if possible, to occupy most, if not all, of the important points next winter; and after this full examination, I can but repeat the hope expressed to you before, that the day is not far distant when, on the principle that it is the duty of the stronger churches to help the weaker, the whole Aintab field will support its own institutions for the spread of the gospel within its bounds.

*Means of the People—Cheerful Giving.* "There is but little or no money in this region, outside of the larger cities. The wealth of the people consists simply in what they raise from the soil, from year to year. With this, therefore, by giving the tenth and having it sold in some way, they raise what they are able toward the support of their preachers. It would have done you good, as it did me, to see the bags of wheat, and flour, and onions, and cotton piled up in the pastor's home at

Hassan Beyli,—the first fruit of the harvest of tithes this year, all consecrated to the service of the Lord; and, more than this, the joy which this effort of benevolence caused to the hearts of the people. In addition to the half of their pastor's salary, they have consented to pay 1,000 piasters towards the parsonage which has been built this year—whole cost 2,000 piasters, we paying the other 1,000.

*Want of Time for Study.* “I ought to say, in connection with what I have written about our own labors, that we most deeply feel the embarrassment and hindrance to our work arising from our so imperfect knowledge of the language; but the people are very patient, and endure it all with remarkable forbearance. I, especially, have often regretted that such a pressure of work has come upon me so early in my missionary life; and that the quiet for study which I hoped for has not been, and I fear will not soon be, found.”

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### Eastern Turkey Mission.

#### MARDIN.

(57 miles southeast of Diarbekir.)

LETTER FROM MR. WILLIAMS, *September 24, 1868.*

*The Seminary—A most Generous Offer.* Mr. Williams writes from Harpoot, but with reference to the contemplated seminary at Mardin, for the training of helpers for the Arabic portion of the mission work. He states that letters received from Mardin announce the purchase of a site for the building, and also the renting of a house for the missionaries, for two years, and then reports a noteworthy instance of liberality by one of the Protestants of Diarbekir. He writes:—

“It was very doubtful, for a long time, whether any house could be got at all [in Mardin], and while it was in suspense I received a letter from Kliowaja Yacob, a member of the Diarbekir church, and the wealthiest (or with but one peer) in the

Diarbekir Protestant community. Some five years ago he was enticed, by false estimates, into building a very nice house of cut stone (basalt), by all means a better house than any Protestant in these parts whom I know, occupies. He is the man who supports a Koordish student here. Knowing the failure of our attempts to get a house, he wrote: ‘I wish to give you this to think about, carefully. A house in Mardin you cannot get; if you wish to start a school in Diarbekir, I will let you have my large house, and I will sit in the little one; and if that also is necessary, I will connect it by a door and let you have both; and if alterations or repairs are necessary, it shall all be at my expense; and I will not take from you one para of rent. If difficulties appear in the way, try it for one year, and if the plan will not work, you can then try another location. Think what a sum you can in this way save, which you can use in evangelizing Koordistan.’

“Three times he repeated this offer, urging it on us in various ways; but as it had been decided on general grounds that Mardin, not Diarbekir, was the proper place for the location of the classes in training, we did not accept the proposal. The house is close to the ‘Walker house,’ which we should occupy if in Diarbekir. It is as though some rich New York Christian should give up his family mansion for a Theological Seminary, and take his growing family into some cheaply-rented house to live.

*The Persecutions.* “By last mail from Constantinople, we learn that the English Ambassador does not see his way clear to meddle in the Mardin affair, until Mr. Taylor has examined and reported upon it. So far as we can here judge, this delay in obtaining redress will disastrously affect our work; the more so as, in Turkey, redress which does not come speedily rarely comes at all. Other events occur, and the past is allowed to sink into oblivion. It looks now as if the Protestants in Mardin must give up any hope of recovering their money, and learn to pay regularly two and a half times the taxes anybody else pays.

Still it is possible that redress may be secured somewhere in the future."



### HARPOOT.

(175 miles south of Trebizond.)

LETTER FROM MR. H. N. BARNUM, *September 25, 1868.*

THIS letter is brief, but presents some of the many trials to which our Protestant brethren are subjected in Turkey, growing out of opposition to the truth as it is in Jesus—trials which should call forth sympathy and prayer in their behalf.

*Difficulties in Building Chapels.* “In some of my previous letters I have spoken of the obstacles to the building of chapels, which exist in some of the out-stations. The Protestants in Geghi made their preparations to build three or four years ago; but the Armenians, under various pretexts, succeeded in preventing it. The material was three times prepared, but each time an injunction was served, and the building delayed; and before the case could be settled in the slow Turkish courts, the material was stolen. Last year the authorities were bribed to prevent the building, although the Protestants had procured a firman from Constantinople, authorizing them to build. It has been a most vexatious affair from the outset. The story would be very long were I to recount the whole.

“The present year, the Protestants finally overcame every difficulty and began to build. The building is to contain rooms for the preacher, as well as a place for worship. The local authorities came at the time of laying the foundations, and several times afterwards, and pronounced everything to be according to the provisions of the firman. A few days ago, a Vartabed, who had formerly had episcopal authority over the Armenian churches in the region, and was a bitter enemy to the Protestants, returned, under a new appointment from Constantinople. He claimed that the measurements specified in the firman are not for the audience-

room, as the authorities had said, but that they must include the entry, and therefore the building was several feet too long; and he prevailed with the local Governor, partly by threats and partly by promises, to pull down one end of it, taking off several feet in length. So the building is stopped, and our brethren must go again to Erzroom to claim their rights. Before a single stone had been laid, they had spent nearly enough to build the whole chapel.

“In Aghun, the Turks have hindered the building of a chapel for five or six years,—twice raising a mob and pulling down what had been built. In Divrik, the Protestants began to build three years ago, but the Turks prevented it, and to the present day, their place for worship is a miserable hovel. These things are a great trial to faith and patience.

*Failure of the Silk Crop.* “The Protestants in this city, and at quite a number of our out-stations, have experienced heavy losses, the present year, on account of the failure of the silk crop. In this city alone, the Protestant loss is about \$5,000, gold,—a very heavy sum for such a community. Quite a number have become absolutely penniless. This will be a hard year, but they say nothing about diminishing their contributions.”



LETTER FROM MR. ALLEN, *October 17, 1868.*

*The Welcome Home.* This letter gives a very pleasing account of the welcome reception given to Mr. and Mrs. Wheeler, on their recent arrival at Harpoot from the United States, and to the new laborers who were with them.

“I am very happy to announce to you Mr. Wheeler’s arrival here, on the 15th instant, with his family, and Misses Parmele and Baker, all in good health. Brothers Williams and Andrus, their wives, and I went eight hours out to meet them. I need not assure you that it was a most joyful meeting.

“Six hours out, one of the village pastors met us, and one after another from the city and plain began to fall in; then

the Harpoot pastor, two preachers, and quite a delegation from the city; so that we numbered a goodly company before reaching our stopping-place. There we found others who had come out to meet those returning and the newly-come. A delegation came in at midnight from Perchenj, singing 'Blind Bartimeus.'

"All hearts were full of joy as we started in the early morning to make the last day's journey. Many brethren from the various villages met us before reaching Hulakegh, where the whole village seemed moved to greet the missionary who had given them so many plain talks, and a great deal of gospel truth. I could not but contrast this reception with our passing through the same place eleven years ago, when we camped by the village for our noon rest. Then, one or two old women came near, to ask for some medicine, or something of that sort, while the children looked on in wonder at the men with hats. Now, how changed! even the little ones greeting us with smiling faces, and the old men and women almost crying for joy. But I need not stop to tell you what there is there; you know it all, — an independent church, a pastor, with a school.

"Again we start on our way with our long train, which is continually increased by new arrivals. Here comes Brother H. N. Barnum, with Hattie and May. They wished to come out farther, but Brother H. S., who was to accompany them, was unwell, and then, too, there had been preparations to make at home. Next we see a large crowd on the hill near the city, with a white flag waving. Drawing nearer, we find the theological students drawn up in line—and their flag, inscribed 'Welcome,'—singing 'Happy greeting to all.' Next come the women and girls of the school; and then men, women, and children come out, to greet the old friends, and the new also. This being an extra joyful occasion, we had the stars and stripes hung out over the old Konak. At the entrance of the parlor, Hattie and May, with Brother B.'s help, had put up, 'Welcome to Eden'; at the farther end of the room, 'Paradise Regained'; and again, in the bedroom, 'Sweet Home.'

"The thing that pleases us, in the reception the people have given Mr. Wheeler, is that it was wholly from the promptings of their own love for him, as a faithful laborer in Christ's vineyard. It is pleasing to us all, especially after what has been said about the pastors' not wishing his return. Not that *we* had any doubt about their feeling, but we are glad that, without a word from us, there has been such a manifestation of love as we have never before seen, both by pastors and people. In the crowd which came out to receive him there were representatives from about twelve places.

*A Day of Prayer.* "Yesterday was observed as a day of prayer in the theological school. A deep sense of the greatness of the work, and of their own weakness, seemed to prevail in the minds of the students. There will probably be no ordinations this fall, but we hope four or five will occur within a year. Everything seems hopeful. You will not cease to pray for us and the work. We had a delightful hour of prayer together. All are looking for a great blessing. Next week come examinations and close of schools, followed by the meeting of the Union."

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#### Zulu Mission—South-eastern Africa.

##### ESIDUMBINI.

(40 miles west of Port Natal.)

LETTER FROM MR. TYLER, August 7, 1868.

*The Gold Discoveries.* As many readers of the Herald have doubtless seen allusions, recently, in the public papers, to expectations awakened in South Africa by the finding of gold, they may be interested in the following extracts from a letter from Mr. Tyler.

"Doubtless you have heard of the gold mines lately discovered in this part of the world. They lie adjacent to the country of the Matebele, a tribe under Mosilekatzi (or Umgilikazi, as he is more frequently called), to which chief a part of the first band of American missionaries for South

Africa were originally sent. It is thought by many here, that the short road to wealth is by the 'diggings,' and parties are forming to go thither. Some suppose this place to be the veritable 'Ophir' of Scriptures, from which Solomon obtained gold, ivory, and peacocks, and there is some reason for favoring this opinion. The question is an interesting one, and doubtless great light will soon be thrown upon the subject. Bruce, in his travels to discover the source of the Nile, alluded to traditions which go to swell the evidence that the gold of Solomon was procured in this part of Africa. The history of the Portuguese, who have for centuries occupied the southeastern coast, leads us to conclude that they once obtained gold in considerable quantities from the natives who worked the mines. De Gama, a Portuguese mariner, who first sighted Natal, in 1497, is said to have gone to Sofala (the nearest port, I believe, to the gold diggings), to have erected a fort there, conquered the whole of the eastern coast, and taken home, among the spoils, a large bar of gold. Bloody wars ensued, and the natives have maintained undisputed dominion over all the gold-bearing regions; and the Portuguese, finding that the slave-trade would yield them greater profits, abandoned the search for gold, and in 1517, with the sanction of the Pope, commenced the abominable traffic which they have carried on until the present day. If these South African gold-fields prove extensive and valuable, and there should be a 'rush' to them, as there was years ago to California and Australia, it is easy to see that Natal will be affected, in a commercial point of view. On account of climate, good roads, and other advantages, this colony will undoubtedly be selected as the starting-point for the gold-seekers.

"But there is another view, and one of deeper interest to the friends of African missions, connected with this gold discovery. May we not hope that the time has come in which God is about to open up a highway for his blessed Word, to the interior of this benighted continent? To my mind it is an interesting and delightful fact, that the large Matebele tribe, whose northern boundary is the Zambezi River,

were originally Zulus; and now speak the same dialect which we use here in Natal, and in which the New Testament, and other books, have been printed. Rev. John Moffat (son of the well-known Robert Moffat), who labored for years in the Matebela country, lately informed me, that the books which I sent to him from Natal were the best adapted for teaching that people. Do we not see here a vast and most interesting field opening for Christian enterprise? Is not Ethiopia stretching forth her hands unto God? Is it not the design of Providence that Natal shall be the base of operations for the grand Christian army to be sent into the interior of Africa? And is it not a matter of gratitude and joy that the supplies of divine truth are here, *ready and waiting*? Shall we not hope and pray, that men may be found who will be as anxious to enrich, *spiritually*, the benighted Africans, as others are to gain here, for themselves, earthly riches?"

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LETTER FROM MR. GROUT.

MR. GROUT, of Umvoti, writing August 17, alluded to the same subject as follows: "It turns out that the country where Moselekatzi is, has gold mines; and company after company have gone, or are fitting out to go, to the Victoria Diggings, in Central Africa, 800 miles from Natal. For the last two or three weeks, a man has been washing the sands of the Umtwala River, on which Mr. Wilder's station stands, and from the mouth upwards, in several places, he has washed out gold, in small pieces as yet, and not many pieces, but he is following the river upwards, and expects to find the source of the gold in the rocks. As it is a river of only some 35 miles in length, he may soon find it.

"With such facts as are now stated, without contradiction, and with any amount of samples to prove the assertions, we need have no doubt that civilized men will soon be scattered all over South Africa, in such numbers as to protect themselves; for those interior diggings may be reached from the west coast, from

the Cape, and through Natal—Natal, no doubt, being the best route.

“Gold seeking and gold finding are in many respects great evils; but they diffuse population, they extend civilization and a knowledge of the arts. Men go, whether we will or not, and some good follows, as

does much evil also. Persons in the interior are at work clearing out an old hole, some 25 feet deep, dug so long ago that nobody has any recollection of it; and there is evidence enough that people long ago dug gold there. It may soon be known what Africa and the Afriicans are good for.”

## PROCEEDINGS OF OTHER SOCIETIES.

### THE LEIPSIC MISSIONARY SOCIETY.

THE Evangelical Lutheran Missionary Society, which for the present has its seat at Leipsic, reported at its last annual meeting an income of 56,000 thalers (3,000 thalers less than that of the previous year), and an expenditure of 66,000 thalers. Still, as the year opened with a balance of 16,000 thalers in the treasury, it closed without a debt. The Society also reported 15 European missionaries, 6 country-born preachers, 71 catechists, and 109 teachers, all laboring in Hindostan. The whole number of “Christians” is 8,400; 263 heathen and 280 children of “Christians” having been baptized within the past year. It should be understood, however, that these Lutheran missionaries are believers in baptismal regeneration. Secretary Schmidt said to one of the Secretaries of the Board, in 1850, “We hold that baptism operates regeneration.”

\$68,053.49, leaving thus a balance of \$8,204.24 in the treasury. This statement shows a larger sum received from contributions than has ever been in any one year; and most gratifyingly shows, also, that our church is capable of doing much in this cause when ministers, people, and children, too, have their hearts in it, and their hands at work for it.”

The following table presents a view of the missions.

### MISSIONS.

	Stations.	Out Stations.	Ordained Missionaries.	Male Assistant Missionaries.	Female Assistant Missionaries.	Churches.	Communicants.
Syria . . . . .	1	6	1		1		29
India . . . . .	2	1	6	1	8		57
Egypt. . . . .	5	11	8	2	10		125
China . . . . .	1	2			1		
Italy . . . . .	1	12	1		1		
Total . . . . .	10	30	13	3	21	12	211

### “UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.”

THE ninth annual report of the Board of Foreign Missions of the United Presbyterian Churches (1868), presents the following view of receipts and expenses:—

“In the year that closed on the 30th ult., the Treasurer had received from all sources, including the balance of \$4,557.97 in the beginning of the year, \$76,257.73. The whole amount expended, in sustaining the current expenses of the mission, in sending out a new mission family to China in returning another to Syria, and in furnishing an outfit for a medical missionary and family about to leave for Egypt, was

### LONDON SOCIETY'S MISSION IN MADAGASCAR.

At the late meeting of the Congregational Union of England and Wales, Dr. Mullens, Secretary of the London Missionary Society, made the following among other statements respecting the changed and cheering aspect of affairs in Madagascar since the accession of the present queen:—

“The new queen was once associated with the Christian party, but she was advised by the authorities in the palace not to link herself with that party in a promi-

inent way, and she was led quietly to give the thing up, though apparently she never lost her sympathy in it. When she came to the crown in April last, on the invitation of the ministers, the nobles, and the people, it was evident that a new spirit began to prevail. The prime minister himself had been learning many things about the gospel and its progress. When the idol-keepers came to the queen, as they had done to her predecessor, to offer their allegiance, she at once said, with decision and earnestness, 'You are needed in this palace no longer.' There was one idol specially ruling in the palace, by means of which divination was constantly carried on. Little pans of water were distributed all about the palace, with silver coins in them, and by means of these it was determined whether such a day was lucky or not, or whether such an event was likely to turn out prosperously. The queen said, 'I need these things no longer; these idols are to rule in the palace no more; take them away to the village where they belong,'—a village, Mr. Ellis tells us, that is one of the dirtiest and filthiest in the neighboring country; and naturally so, for that state of things is the outgrowth of idolatry. 'Take them there,' said the queen, 'and live there; you will be pensioned, and you can receive the offerings given to the idols, but we need you no more.' Beside that, the queen, with her minister, took a public course in respect to the Sabbath-day. They agreed with the nobles that all public work should cease on that day; and now, by this professedly heathen government of Madagascar, the Sabbath-day is publicly observed as God's day, and a day of perfect rest from all public employment. The queen, gathering some of the palace officers together, said to them, 'I am aware that many of you are numbered amongst the praying people. I have no objection to your joining them if you think it right, but remember, if you do so, I expect from you a conduct and a life worthy of that profession. I know that these praying people profess to be truthful, honest, and upright, to fear God and benefit their fellow men. If you do so, that will be right; if not, you will not be worthy of the profession you make.' They tell us now that

this spirit prevails so completely that on the Sabbath-day the palace is almost deserted.

"When the treaty with foreign powers was made, about a year and a half ago, the American ambassador traveled up from the coast and arrived near the capital on a Tuesday; but the diviners said that Sunday was the lucky day, and all great public events accordingly took place on that day. The ambassador was kept five miles from the city from the Tuesday till the Sunday, when he made his public entry, and was received by the queen, and on that day the treaty was publicly signed. The ambassador then went to the United States to get the treaty ratified, and on his return to Madagascar he congratulated himself on having arrived outside the city on the Saturday, so as to be in time to enter on the following day. He received, however, a most polite message, to the effect that the queen and government were exceedingly sorry to keep him waiting until Monday, but Sunday was a day on which they never transacted any public business. Meanwhile, as one of our brethren tells us, there has been a perfect rush of the people to our churches. In the capital, we have seven large churches and one or two small ones, and on the Sabbath-day the heathen have crowded to them in such numbers that there has not been room enough for them, and in more than one instance the Christian worshipers have turned out in order that their heathen fellow-countrymen might go in—an example, I think, that some of our brethren might occasionally follow in England. In four of the churches the side was taken out and extended fifteen feet, temporary sheds being erected to keep out the sun and the rain; and in this way accommodation has been given to 600 additional hearers. Still the congregations are so crowded that they suffer great discomfort. Mr. Toy tells us that he has a church built with mud walls, a temporary erection, until his beautiful memorial church is finished, and that there are 2,400 persons in the congregation. Mr. Cozens built a new church last year or the year before, and there they can accommodate 2,000 person. Every Sabbath in that city there

are more than 10,000 persons present at public worship. When our statistics were made up at the end of last year we had a return of about 5,500 church-members, and we reckoned altogether 25,000 professing Christians. But it is clear that during the next twelve months the numbers will have increased to more than 50,000.

"We pay no native agency in Madagascar. The Society supports the mission-

aries, and it adds the sum of £200 a year as a kind of grant in aid, which is divided among the brethren for the purpose of helping schools, or any other Christian work, and stimulating the efforts of the native brethren themselves. These native brethren now require our help; and we find that between £2,000 and £3,000 may be most effectually employed during the next twelve months in assisting them to provide suitable places of worship."

## MISCELLANIES.

### A FAITHFUL TEACHER.

ONE of the missionaries in the Mahratta field wrote some time since of one of his native teachers, as follows: "The teacher at Takli has labored under peculiar disadvantages. No suitable house could be obtained for him, and during the first five months of the year he was obliged to live in a little hut, constructed almost entirely of the stalks of bazari. This, however, would afford very little protection during the rainy season, and it was necessary to make some other provision for him. Efforts were made during the hot season to build a chapel and teacher's house, but owing to the opposition of some of the villagers the necessary timber could not be secured. The opposers then went to the teacher, and boastingly asked him what he would do. His reply was, 'I shall remain here and do the Lord's work, and the Lord will take care of me.' Nothing daunted by these failures, he obtained temporary accommodations in another house, and immediately commenced building, with his own hands, a more permanent place of residence. This was completed in less than two months, although the care of the school occupied a large portion of his time.

"No place has been secured for the school except the shade of a large tree. Here, during the hottest days of summer, and during the intervals of rain in the rainy season, the children have assembled, and their interest in their studies may be seen in the rapid progress they have made. Several, who fourteen months ago did not

know a single letter, can now read with considerable ease. Notwithstanding these peculiar circumstances, not one word of complaint has been heard from either teacher or scholars, and this is the largest, and in many respects the most promising, school in the District."

### A TRICK OF THE BUDDHIST PRIESTS.

MOST readers will find nothing new in the following statements; they have seen such accounts before. But it may be well to furnish evidence that these are not all matters of the past, but that our own missionaries still witness them. Mr. Blodget wrote from Peking: "Passing down the street, a few days since, I saw a Buddhist priest sitting by the way-side 'in confinement.' He was inclosed by a little house, made of small square strips of hard wood, latticed, and of course open on every side, covered by a roof; the whole just large enough for his chair and himself, in the usual sitting posture. The frame, of oak or elm, was perforated at every intersection by spikes, which bristle at the poor man whichever way he turns, and *theoretically* allow him no rest by night or day until they are removed. A price is fixed on each spike, and the money, when paid in by the pitying spectators, goes into the treasury for the repairs of the temple. The price of the spikes varies so as to give opportunity for the poor and rich alike to make their contributions. The spikes which aim at his eyes are thirty ouncees

of silver each. Some of them might be bought for a single dime. There he is fed; and he lives for months, or for a year even, in this cell of torment, to wring money from hearts in which avarice, want, compassion, and superstition struggle for the supremacy."



#### RUINS IN EASTERN TURKEY.

MR. ALLEN of Harpoot, reporting, some months since, an excursion in the mountainous region easterly, it would seem, from Diarbekir, gave an interesting account of ruins at Farkin. He wrote: "Our road to-day leads out of the valley in which Hazro is built, and we come out upon the highlands of the Diarbekir plain. We are now coming into the Koordish-speaking region. We stopped awhile at Hashtar, an Armenian village of fifty or sixty houses, where they know only Koordish. Passing by Bulbul, Atsha, and other villages, we reached Farkin early in the afternoon. This was once a large city. It is still surrounded by a wall, broken down in only a few places. The foundation is built of round stones, but the upper portion, of huge hewn stones. The Armenians of the place all speak Koordish. They know scarcely anything of Christianity. This will be one of the first places to occupy as an out-station.

"We went over some of the ruins, having with us Consul Taylor's pamphlet, giving an account of his explorations. We first went to the southeast corner, where is a stately pile of ruins, said to have been built by St. Marutha over the graves of the Christian martyrs slain by the Persian King Shapoor. It was once a beautiful building, and seems intended rather as a monument than for a church. The outside walls, and some of the pillars and arches are still standing. Other columns, two and a half feet in diameter, of porphyry, beautifully polished, had fallen. The capitals of the columns are singular, looking exactly like a basket of wicker-work set on the top of a column. These

were finely carved from a softer kind of stone. There are many other buildings near this, but so broken down that we could not determine what they were.

"The ground about the monument-church is thickly laid with grave-stones. Passing on around the eastern end, the wall is double, and in a good state of preservation. There are many inscriptions, but none of very ancient date, it is said. An extensive ruin at the northeast corner looks like an old palace. Considerable space inside the walls is cultivated. At the western side is a beautiful mosque, which, from an inscription read by Mr. Taylor, seems to have been built in the year 624 of the Hegira, or 1213 of our era, by Modhussier 'ed Dunghazi, nephew of Sellah 'ed Deen, or Saladin, as he is usually called. The most interesting ruin was an old Christian church, which seemed much older than the mosque. Its walls, three feet thick, are made of large blocks of hewn stone. Three sides are standing, and the two gable ends show that it had a slanting roof, like the Grecian temples. A portion of the eastern wall is semi-circular, to form a space for the pulpit or altar. This space was frescoed, probably, as the stones are fitted to hold the plaster. Above this is a beautifully carved cornice. The capitals are the real Corinthian, carved in stone. Its interior width is 75 feet and the length 108 feet. Height to the eaves, about 30 feet.

"But we could not examine the ruins as we would gladly have done, for we had only a couple of hours where one would need to spend weeks to examine all there is to be seen. Another object of interest is a watch-tower, about 100 feet high, some distance from the present walls, said to have been built by Saladin's nephew. It overlooks a valley in which an enemy might have approached the city unobserved but for this tower. The present ruins appear to have been built since the Christian era, but the mounds and scattered stones outside the city indicate a much earlier date. Some geographers suppose this to be the ancient Carcathio-certa."

## A CONCERT NOT DECLINING.

A PASTOR of a Presbyterian church at Mankato, Minnesota, wrote recently to the Treasurer of the Board: "Herewith please find eight dollars, collected at our monthly concert for prayer. It is a little better than usual, so I must tell you the cause. Our missionary maps, sent by Mr. Hutchins, arrived in season to be put up in our church, and last evening they were

referred to in the remarks made. They are great helps; our people like them, and wish every church had them.

"Our monthly concerts are becoming more and more interesting, so you may count one, at least, that is not 'declining.' It is true we do not give much, but it must be borne in mind that we are away out on the frontier and have many prejudices to labor against. But we are gaining ground."

## MONTHLY SUMMARY.

## HOME PROCEEDINGS.

*Financial Condition.* The first quarter of the current financial year closed on the 30th of November; and the friends of the Board will be glad to know how the payments made to the Treasurer during this period compare with those of the previous year. The donations and legacies received from September 1 to December 1, 1867, were \$84,577; whereas those received from September 1 to December 1, 1868, were only \$62,937; showing a loss of \$21,640. But the deficit has been chiefly in the legacies, those of the first quarter last year having been \$20,392, and those of the first quarter this year having been only \$1,542. It is hoped that all who are interested in the prosperity of the missionary work, as conducted by the Board, will keep these facts in mind.

by the sudden death of these excellent men. The *Protestant Churchman* announces that they were among the victims of the recent terrible collision and conflagration of steamers on the Ohio River, and well says: "The American Church Missionary Society, which owed so much to the zeal of Mr. Rising, and the Evangelical Educational Society, of which Mr. Parvin was the efficient Secretary; our Evangelical Reform movement, of which they were both active promoters; our whole Church, of which they were faithful and loyal ministers; and the great household of faith, whose unity on Gospel principles they labored to cement; have alike sustained an irreparable loss."



## MISSIONS OF THE BOARD.

*Western Turkey.* Mr. Richardson reports that the fifth annual meeting of the "Bithynia Evangelical Union," of native pastors and delegates, was held at Broosa in September, and states: "The following subjects, selected from the docket, after full discussion, were commended to the prayerful consideration of the churches:—

'The great importance of the pastoral relation demands that it be early constituted and constantly maintained in all our churches.'

'Wine-drinking, although not specially forbidden in the New Testament, should yet be most unswervingly discountenanced from the equally binding obligation of Christian expediency.'

*Annual Report.* In accordance with the advice of many friends, a smaller number of the Report has been printed this year than heretofore. Copies will be sent to persons applying for them.

*Death of Secretaries Rising and Parvin.* Many readers of the Herald will remember an article, highly appreciative, on the Hawaiian Mission, by Rev. Franklin S. Rising, one of the Secretaries of the American Church Missionary Society, published in the Herald for August, 1867. Such readers, and others who in other ways have known Mr. Rising and Mr. Parvin, will deeply feel the loss sustained

'Greater care should be taken to secure the sanctification of the Christian Sabbath, especially when traveling, and during the silk-season.'

'Pastors and preachers should labor with more directness, and with more faith, for the conversion of individuals, and to this end they should make it an indispensable duty to visit people at their homes.'

'The scarcity of laborers in the vineyard of the Lord should induce our church members to consecrate their children to this work, and our pastors to seek out and urge suitable young persons to prepare to engage in it.'

'Pastors and teachers should be supported by those for whom they labor; and that, too, as a matter of obligation, and not of charity.'

*Central Turkey.* Mr. Perry, of Aintab, wrote to family friends recently: "We reached Hassan Beyli at mid-afternoon, and found a good home in the new house and in the society of the pastor there ordained last spring. The work there is progressing nicely. The poor people, in their poverty, all pay tithes of all their income for the support of the gospel and for schools. The great bags of wheat and onions, and other grains, and cotton, showed me in the store-room, reminded me of the times we read of, when the temple was built from the freewill offerings of the people. These were the "heaps" from the freewill gifts of the poor for the service of the Lord. These Armenian villages, in the Aintab field, are either all occupied or will be soon, with preachers and teachers."

Mr. Powers reports the arrival of his daughter at Alexandretta, where he met her, on the 30th of September, and mentions that, on a recent visit, he "found the Bitias church in a much better state than before, for the last two years," and that he had "spent five weeks at Kessab, in a careful examination of the church, and of candidates for admission." "Of the 20 candidates, 15 were approved and received," in September; and on the same occasion 37 children were baptized, and several backsliders, "who had given great grief to the missionaries and the church,

made a written confession of their wrong-doings and begged the forgiveness of the church."

*North China.* Mr. Blodget wrote from Peking, August 27: "The Chinese in this region are rejoicing in the two-fold blessing of peace and plenty. A most abundant harvest is now gathering in, and reports are made to the government of the complete destruction of the rebel forces which disturbed the peace of this province, and so recently menaced the cities of Paüting and Tientsin.... Mr. and Mrs. Gulick have been in the field, laboring at Yüeho and other places a great part of the summer. Mr. Gulick has baptized four individuals."

*Zulu Mission.* Natal papers report a very severe storm of rain,—"the heaviest for many years,"—doing much damage, during the last three days of August. Mrs. Grout wrote from Umvoti, September 6, that Mr. Grout was away from home, at Durban, had lost six of his oxen from the cold, and had sent for more to enable him to return. She adds: "The beautiful Umgeni Bridge was between us and Durban, and I do not know how oxen can cross that formidable river. Mrs. Lloyd and our daughter Eliza are below Durban, at Amanzimtote, waiting to return also.

"I was alone with my eldest son during the storm, and though the water rushed into our house at one time, our natives promptly turned the stream, and we were saved. Our chimneys were saved also, though our natives suffered from their chimneys falling in many cases. I fear there will be great destitution, as their year's stock of maize, stored in holes in the ground, is much of it now unfit for use."

Statements respecting the recent gold discoveries may be seen at page 25.

*Dakotas.* Another letter from Mr. Riggs continues the account of his late tour among the Dakotas (see Herald for December, 1868), noticing the ordination of a native pastor over the church at Long Hollow, and the formation of an-

other church at Lac-qui-parle. He says the field is "enlarging" and the mission work "increasing" among those Indians. Dr. Williamson sends portions of the report of the Dakota Presbytery to the Synod of Minnesota, which is encouraging. There is increased regard for chastity, very little use of intoxicating drinks among the Indians ministered to by the mission, a readiness to engage in agricultural labor, so general honesty that "we travel and lodge among them with less precaution and less apprehension than among the people in the States," and an increasing desire for education; while "God is blessing the labors of the native preachers, and making them instrumental in the conversion of many souls." The statistics of the churches may be seen in the Annual Survey, in this number of the Herald. The Lac-qui-parle church is in Minnesota, the other four, recently formed, are "on the Reservation, in Dakota Territory." In a letter sent with the report Dr. Williamson says: "You will see that there never was more encouragement to labor in making known the gospel to the Dakotas than at present. I long to hear of men going to preach to the other poor, outlawed wanderers of our western States and territories. I believe it would be far more economical and effectual, as well as humane, than the present modes of restraining them, and as in times past, there would be more converts, in proportion to the money and labor expended, than in most other mission fields."



#### OTHER MISSIONS.

*India.* An English Wesleyan missionary writes from Madras, in the *Notices*, respecting native agency: "You will be glad to learn that, notwithstanding the smallness of our staff of European laborers in this District, we are earnestly striving to make the best use of the agency now at our command; and, on the whole, with encouraging hopes of success. . . . Our native lay agency is, I am happy to say, assuming increasing importance. . . . The number of these agents is still small, but it is steadily increasing. This very year we have added one who, in point of

zeal, matured experience, and general efficiency, will not suffer by comparison with any native minister we have."

*South Africa.* A communication in the *Record* of the Free Church of Scotland, from Mr. Allison, notices the recent sending forth of eight natives from Natal, "to tell the wonders of redeeming love" to their heathen countrymen. After speaking of the first two, who left in June, for their homes in Transvaal country, Mr. Allison says: "We do not send these men; they voluntarily return to their own land and to their kindred, to whom they evince the strongest attachment, and to whom they desire to impart those soul-saving truths obtained by themselves in the school of Christ. On the 10th of August, six more members of our church, who were scholars in our training-school, left us for their native homes. . . . The departing of these good men was quite a time of hallowed excitement to the members of our church. Our Sunday evening service was dispensed with on this occasion, and the farewell addresses of our friends substituted in its stead; and it well repaid us to do so, for the substance of the addresses, and the spirit breathed by our voluntary evangelists, caused our hearts to rejoice with no ordinary joy.

"Fourteen native evangelists have now gone forth to the Baramapulana, and three church members—seventeen in all. Besides these, I have fifty-three young men of this nation under my pastoral care at the present time. . . . Should the recently-discovered gold-fields prove successful, the geographical position of the Baramapulana may become very important in a missionary point of view. The country is mountainous, and consequently more healthy than the flat country along the coast."

*Western Africa.* The *Church Missionary Gleaner* gives "good news from Abeokuta." It states: "Some time ago we had painful tidings to communicate from Abeokuta—the closing of the churches by order of the Bashorun and chiefs; the suspension of public Christian worship; the riotous proceedings of the roughs of the city; the sacking of the churches and resi-

denees of the missionaries; and the retirement of the European missionaries to Lagos, and also several of the native teachers. . . . Now the clouds are breaking, and the sun is beginning to shine forth. The storm we trust is over, and the work of reparation has commenced. . . .

"The Bashorun, with others of the chiefs, have signified their determination to restore Christian worship to the position it had lost, and wished this to be publicly known. They therefore resolved to hand over the stations to the Christians, in order that they might be put to use at once, and accordingly the Ake elders urged on the Christians the duty of re-occupying the premises without delay. . . .

"Thus," writes Mr. Moore, "the stations at Ake and Ikija have been restored to us. The bells, which had been silent forty Sundays, have rung out freely, and been heard once more through the town. The heathen thought that Christianity was done for in Abeokuta. Thanks be to God, we recommended it publicly this day (June 28th), when, to a congregation of 423 persons, I had the privilege of preaching."

*China.* The (English) *Church Missionary Gleaner*, in an article on "What the native Christians are doing in China," states: "We have our converts in China. They are only a handful, especially when compared with the immense population of that country; but we find that they can be used as seed, and that the generality of them are real Christians, who, having tasted that the Lord is gracious, desire to bring others acquainted with that gracious-

ness. Having found sweet honey, they do not mean to keep the secret to themselves; they wish their relatives, friends, and neighbors to share it with them. As they have the wish, so God has given them the ability to be useful, and they prove to be very efficient evangelists.

"Our missionaries have therefore sown these men throughout the towns and villages in China. This is the plan our two missionaries in Fuh-chau province have pursued. They had a little group of converts in the city of Fuh-chau. They did not keep them there, like plants in a greenhouse. There were large cities around them at various distances, 50, 100, 150 miles and more, and all in utter darkness. They planted these men out, and by the blessing of God, they are doing their work well. They are wise, earnest, and persevering. They love the work because they love their Saviour, whose work it is; they are reproducing Christianity in these places, and raising up new congregations.

"The experience of our missionaries is not peculiar to them. An American missionary, writing from Amoy, says,—'Almost every convert is a missionary, and the European missionaries have often to enter upon new fields opened up by native agency.'

#### DEATH.

Rev. Lorrin Andrews, one of the early missionaries to the Sandwich Islands (he sailed from Boston in November, 1827), died at the Islands on the 29th of September last, after a brief illness.

## WOMAN'S WORK.

### WAS IT A WASTE?

BY MRS. DR. ANDERSON.

THE question is often asked, *Why is this Waste?* Come with me, and I will show you.

A school-girl in Haverhill, Mass., reads her Bible, and finds the command, "Go work in my vineyard." She ponders over it and prays, "Lord what wilt thou have

me to do?" She looks for an answer to her prayer, and it comes. She really desires to be a co-worker with God, and he accepts her desires. She begins to work for God, and a sense of the worth of souls is deepened till she comes into sympathy with her Saviour, and her heart is enlarged to take in the wants of the world. Then she reads, "Go teach all nations," and "Lo I am with you." Again with earnest-

ness she asks, "Lord what wilt thou have me to do," and a great life-work opens before her. Providence brings to her the solemn question, Wilt thou go to a heathen land? She promptly answers, I will go. When discouragements arise, she writes: "None of these things move me, neither count I my life dear to me. A consciousness that this is the path which my Heavenly Father has selected for me, and an ardent desire for the salvation of souls, constrains me to cry, Here am I, Lord, send me where thou wilt." Thus wrote Harriet Newell before she was eighteen years old.

Was there not, at this early period, a foreshadowing of that compensation which God bestows upon his people? It was not all trial and sadness. She began, on entering the wilderness, to gather flowers the fragrance of which gave her delight. She found the hidden manna which nourished and sustained her soul, and gushings of the water of life which invigorated and refreshed her spirit. After an evening devoted to the contemplation of her future life, and to prayer for guidance, she writes: "There is a consolation in giving ourselves away to God, and feeling willing to be guided by him in the path of duty, which nothing else can afford." Just on the eve of her departure for India, she wrote to a friend of her sadness in leaving friends, and said: "Is it not for Jesus that I make these sacrifices, and will he not support me by his grace? O yes, my heart replies, *he will*." After going on board the ship she writes to her mother: "I am tranquil and happy; the undertaking appears more noble than ever. Here am I, dear mother, in a neat little cabin, with — [mentioning the friends who were to sail with them]. Think not that we are now sitting in silent sorrow, strangers to peace. O no! Though the idea that we have left you, to see you no more, is painful indeed, yet I think I can say that I have found the grace of the Redeemer sufficient for me. His strength has been made perfect in my weakness. We have been singing this evening; and can you believe me when I tell you that I never engaged in this delightful part of worship with greater pleasure?" Did not the angels

listen with interest to those songs of praise? Did not Jesus say, to each of those hearts, "Lo I am with you?"

On the voyage she wrote of health and of temporal comfort, but more than this, of the presence of God. She says: "God has often given me the enjoyment of himself. I think I never enjoyed so much solid peace of mind, never was so free from discontent and melancholy, as since I have been here." Although tried and disappointed in their missionary plans on reaching India, she found much that was interesting, and after expressing the strongest affection for her mother and family, she wrote: "Whenever you think of me, think I am happy and contented, and that I do not regret coming here."

After much pleasant Christian intercourse with their English missionary brethren and sisters, they were obliged to leave India, by order of the government, and go to the Isle of France. Then came days of storm and darkness, of suspense and sickness. How was it then? "She was calm, patient, and resigned," says her husband. "She read through the book of Job, and found sweet relief from every fear in submitting to a sovereign God; and she could not refrain from tears, that God should give her so comfortable views of death and eternity. During her whole sickness, she talked in the most familiar manner, and with great delight, of death, and the glory that was to follow. Her mind was from day to day filled with the most comforting and delightful views of the character of God and Christ. In her dying messages to her friends, she assured them of her love, and said: "Tell my dear mother, that her Harriet never repented of any sacrifices she had made for Christ." At another time she said: "God has called me away before we have entered upon the work of the mission, but the case of David affords me comfort. I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

With this consecration and this hope she died. And was this life wasted? What high and noble aspirations filled her soul. She wrote: "Nothing but an ardent wish for more extended usefulness, first led my thoughts to the heathen world." This ele-

vated desire led her into communion with God. Her mind was expanded, her heart purified, her nature sanctified, and she was made meet to be a companion for the angels. She lived in a heavenly atmosphere, and her light could not be hid. It "has shined" in every part of the world, and has led many a Christian to higher attainments in piety, and to greater usefulness. Who does not feel that Harriet Newell was a woman blessed of the Lord, and that her joys, even in this life, far outweighed her sufferings? And then her reward in heaven! Forever and forever will her name shine forth, as that of one who gave her life for the cause of Christ. Through all eternity will she have a place among those who shall stand before the throne and before the Lamb, clothed in a white robe, rejoicing that she was permitted upon earth to suffer for that Saviour who redeemed her, and whom she will praise forever with exceeding joy. This is the answer to the question, Why is this waste? Who would not covet such a life, such a death, and such an eternal reward?



#### WHAT THE BOARD IS DOING.

THE extent of the work now in progress, and its claim on their sympathies and prayers, is hardly realized by the Christian women of our churches. The following extract from a recent address of the Foreign Secretary of the Board, at Chicago, will give a brief summary of what is being done through the American Board.

"We have now seven hundred girls in our various boarding-schools, and next year, in view of the large number of single ladies sent out the present season, we hope to have a thousand, besides the five thousand, or more, of girls and women connected with our various mission schools taught by Christian natives. On the islands of the Pacific, the borders of Africa, at the foot of the Balkan, among the Taurus mountains, at Sidon and on the slopes of Lebanon, on the banks of the Euphrates and amid the mountains of Ararat; in Persia, India, and Ceylon, in the tea districts of China, at the capital and in the northern gateway of the Great Wall that

compasses the Celestial Empire—in fifteen different languages—devoted Christian women from our churches, your sisters and representatives, are repeating the story of the cross, and introducing the arts and usages, the hopes and joys, of our Christian life."

#### HOW THE WORK IS DONE.

The wife of a missionary in India is thus described by one who is herself just entering upon the work: "She is just the busiest little body I ever met. She flies about like a flash of sunlight in her household, showing as much faculty as 'Miss Prissy'; but with so many other duties one is always wondering how it is she finds time to make home so attractive in its neatness and sweetness, to train her five little ones so lovingly and successfully, and to keep amidst it all such a bright, fresh-looking face. She has charge of the female seminary, and spends much time daily with the girls; she holds meetings with the Christian women; and, with all this, when there is some little nook of time unfilled, you hear of her in some retired place in the city, and even, sometimes, in a village outside, telling the women of the dear Saviour. Her health is wonderful, and I think the Lord sustains her amidst all there is at her hand so needing to be done that she cannot let it alone."

#### CHINESE WOMEN ACCESSIBLE.

Mrs. Chapin writes from Tungchow: "We go only where we are invited, and cannot keep pace with our invitations. We have six women learning to read, and hope to have more soon. When we talk or read to them, they seem interested. O, this is blessed work. Pray for the Spirit's presence."

Miss Andrews, who had but just arrived, and was keeping Mrs. Chapin company in these visits, adds: "There seems to be so much work ready and waiting to be done, that I long for the time when I shall have sufficient command of the language to begin work. I am very thankful that God led me to this land, and I hope he will let me work for him here many years." Miss Porter, who has just joined Mrs. Bridgeman at Peking, is equally hopeful and

happy in the prospect of successful labor there.

Mrs. Hartwell, on returning to Foochow a year ago, after a visit to this country, was surprised at the welcome she received from the women. Miss Payson, now on her way to Foochow, will find enough to do by the time she is ready. A great work of grace among the women of China seems to be close at hand.

#### MISSIONARIES REACHING THEIR FIELDS.

The month of October witnessed the arrival of five single ladies in their respective fields,—Miss Dean, at Oroomiah; the Misses Ely, at Bitlis; and Misses Parmelee and Baker, at Harpoot, where they were to remain a short time before going to Mardin. They all received a most hearty welcome, such as Orientals only know how to give, and one that must have greatly cheered their hearts after a long and wearisome journey, and been to them a happy promise for the future.

#### RECEIPTS OF THE WOMAN'S BOARD, FROM OCT. 16TH TO DEC. 7TH, 1868.

Oct. 16. Miss Lucinda Chapin, Plymouth ch.,  
Rochester, N. Y., Life Member; 25 00

Oct. 17.	Mrs. Dorus Clark, Waltham, Mass., constituting her a Life Member;	25 00
21.	Mrs. Daniel Winsor, Springfield, N. Y., constituting her a Life Member;	25 00
"	Mrs. E. A. Hubbard, Glastenbury, Conn.;	5 00
"	Mrs. Charles Noble,	1 00
"	Miss Mary E. Chappell, Norwich,	1 00
24.	A Missionary in the East, to consti- tute Mrs. Clara E. Schaufler, of Constantinople, Turkey, and Mrs. Elizabeth H. Labaree, of Oroomiah, Persia, Life Members;	50 00
28.	Ladies in Williamstown, Mass., to constitute Mrs. Lucy C. Lincoln a Life Member;	25 00
"	Rev. James G. Vose, Providence, R. I., to constitute Mrs. I. G. Vose a Life Member;	25 00
Nov. 3.	From Mrs. B. P. McEwen, to consti- tute Harriet H. McEwen a Life Member;	25 00
"	By Mrs. Perkins, additional subscrip- tions from ladies in Jamaica Plain church,	10 00
"	Mrs. (Rev. L.) Curtis, Hartford, Conn.;	1 00
"	Miss Mary Lincoln, Coventry, R. I.;	1 00
"	Mrs. I. Q. Gilmore, Broadway church, Chelsea;	1 00
"	By Mrs. Hubbard, additional sub- scriptions, Park Street;	6 00
"	By Mrs. T. D. Coit, to constitute Mrs. Amos H. Hubbard, of Norwich, a Life Member;	25 00
19.	By Mrs. Anderson, from Infant Sab- bath-school class, Eliot Church,	6 16
"	Mrs. Quincy Blakely, Campton, N. H.	1 00
20.	For Circulars,	54
Dec. 7.	By Mrs. Copp, from Mrs. Edward P. Thwing, Broadway Church, Chel- sea;	2 00
		260 70

### DONATIONS RECEIVED IN NOVEMBER.

MAINE.		
Cumberland county.		
Portland, Mrs. E. Q. Goodenow,	20 00	
Lincoln county.		
Edgecomb, Cong. ch. and so.	25 00	
Rockland, ch. and so.	40 00	
Waldoboro, 1st Cong. ch. and so. of wh. from coll. 14.23, Ladies' Soc. 9, S. M. Morse and wife 5, R. C. Webb and wife 2, George Allen 2;	82 23—97 23	
Penobscot co. Aux. Soc. E. F. Du- rea, Tr.		
Bangor, 1st Cong. ch. and so.	48 61	
Brewer, 1st Cong. ch. and so.	29 66—78 27	
Waldo county.		
Belfast, 1st Cong. ch. and so. of wh. from Annie L. Poor, 5;	11 00	
Washington county.		
Machias, a friend,	10 00	
	216 50	

NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	30 29	
Keene, Ladies' For. Miss. Soc. of 1st Cong. ch. and so.	8 00—38 29	
Hillsboro co. Conf. of Ch's. George Swain, Tr.	47 80	
Amherst, Cong. ch. and so. m. c.		
Antrim, Pres. ch. and so.	34 18	
Merrimack co. Aux. Soc. George Hutchins, Tr.		
Concord, South Cong. ch. and so.	10 00	
Rockingham county.		
Derry, M. W. Hazen,	1 00	
Newington, Rev. Franklin Davis,		
South Hampton, James Palmer,	5 00—16 00	

Sullivan co. Aux. Soc. N. W. God- dard, Tr.		
Plainfield, Rev. Jacob Scals and others,	18 00	
VERMONT.		
Addison co. Aux. Soc. Amos Wilcox, Tr.		
Orwell, Cong. ch. and so.	52 91	
Chittenden co. Aux. Soc. E. A. Ful- ler, Tr.		
Burlington, 1st Calv. Cong. ch. and so.	22 00	
Essex county.		
Guidhall, Cong. ch. and so. m. c. 2 mos.	8 00	
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.		
Derby, Cong. ch. and so. m. c.	6 60	
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.		
Chester, Cong. ch. and so. (of wh. from Mrs. E. E. S. Lord, 30) to const. Rev. CHAS. E. LORD, H. M.	50 00	
Queechee, Cong. ch. and so. ann. coll.	32 50—82 50	
		171 91

MASSACHUSETTS.		
Berkshire county.		
Lenox, a friend,		
Boston and vicinity.		
Boston, of wh. from Edward B. Oliver, to const. Mrs. Lucretia J. Wright, H. M., 50, a friend, 15, ditto, 4;	175 70	
Chelsea, Broadway Cong. ch. and so.		

CONNECTICUT.		
Fairfield co. East Aux. Soc.	25 00	
Brookfield, Cong. ch. and so.	39 85	
New Fairfield, Cong. ch. and so.	10 00	—74 85
Stratford, G. Loomis,		
Hartford co. Aux. Soc., E. W. Parsons, Tr.		
Berlin, 2d Cong. ch. and so.	216 80	
Canton Center, Cong. ch. and so.	65 21	
East Avon, Cong. ch. and so.	31 00	
Hartford, Centre Cong. ch. and so.		
(coll. 1,552.80, m. c. 29.55),		
1,582.85; Pearl St. Cong. ch.		
and so. 527.45; Asylum Hill		
Cong. ch. and so. m. c. 22.44; 2,132 24		
Plainville, Cong. ch. and so. to const.		
HIRAM HILLS, H. M.	100 00	
Plantsville, Cong. ch. and so.	151 11	
Wetogue, Cong. ch. and so.	81 10-2,777 46	
Hartford co. South Consociation.		
New Britain, South Cong. ch. and so. to const. T. B. HOUSE, J. S.		
MUIR, E. B. LYON, G. D. RAND,		
CHARLES VISHNO, W. A. LAMB,		
ALFRED JUCKETT, C. T. TALCOTT,		
E. S. CLARK, H. C. BOWERS, F.		
N. STEELE, and C. A. NORTHCEND,		
H. M.	1,515 59	
Newington, Cong. ch. and so.	68 75-1,584 84	
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.		
Bridgewater, Cong. ch. and so. with prev. dona. to const. Rev.		
WM. H. DEAN, H. M.	47 50	
Harwinton, Cong. ch. and so.	50 00	
New Milford, Cong. ch. and so.	209 33	
New Preston, Cong. ch. and so. add'l.	2 00	
South Cornwall, Cong. ch. and so.	80 50	
Thomaston, Cong. ch. and so., ann. coll.	323 12	
Washington, Cong. ch. and so.	10 00	
Watertown, Cong. ch. and so. of wh. from Eli Curtiss, to const.		
A. G. DAVIS, H. M. 100;	150 16-872 81	
Middlesex Association, John Marvin, Tr.		
Deep River, Cong. ch. and so. (of wh. from Gents' and Ladies' Missy Ass'n, 40.05, m. c. 89.52), to const. JENNIE PLATTS, H. M.		129 57
New Haven City, F. T. Jarman, Agent.		
Centre Cong. ch. and so. (coll. 707.24, m. c. 22.45), 729.69; Chapel St. Cong. ch. and so. to const. MORRIS TYLER, T. P. MERWIN, PHILIP POND, and S. B. BUTLER, H. M. 470; North Cong. ch. and so. (2 Ladies 20; m. c. 9), 29; Davenport Cong. ch. and so. m. c. 8.93;		
New Haven co. East Aux. Soc. F. T. Jarman, Agent.		
North Haven Centre, Ladies' Benev. Soc'y		32 15
New Haven co. West Consoc. E. B. Bowditch, Tr.		
Derby, 1st Cong. ch. and so. to const. Rev. THOMAS M. GRAY, H. M.		71 00
Milford, 1st Cong. ch. and so.	343 50	
Naugatuck, Cong. ch. and so. (ann. coll. 85, m. c. 15), to const. L. D. WARNER, H. M.		
South Britain, Cong. ch. and so.	100 00	
Southbury, Cong. ch. and so.	76 50	
Whitneyville, Cong. ch. and so.	62 50	
New London and vic. and Norwich and vic., Charles Butler and L. A. Hyde, Trs.	84 93-738 48	
Griswold, 1st Cong. ch. and so., ann. coll.	77 00	
Lebanon, South, Cong. ch. and so., ann. coll.	126 10	
Montville, Cong. ch. and so. of wh. from N. B. Bradford to const. Mrs. MARY W. BIRCHARD, H. M. 100;		
Mystic Bridge, Cong. ch. and so.	172 00	
Norwich, Broadway Cong. ch. and	88 87	
Kingston, Cong. ch. and so.		

## RHODE ISLAND.

Legacies. — Middleboro, Mrs. Betsey F. Putnam, by Chas. F. Pearce, Admir.	2,822 37
	94 00
	2,916 37
	10 00

so. (ann. coll. 449.13, m. c. 4.85), 458.98; 1st Cong. ch. and so., add'l, 20.85; " Uknown,"	474 88 50 00—938 30	In October Herald), returned, 100; also, taxes on land (Donation ack'd in August Herald), of Mrs. L. Hub- bard, Stockholm, N. Y., 13;	113 00
Tolland co. Aux. Soc., C. H. Dilling- ham, Tr.			2,866 48
Columbia, Cong. ch. and so. (Ladies, 63.54, Gents, 39.46), to const. EGERT Brown, H. M.	103 00	NEW JERSEY.	5 00
Coventry, Harvey Kingsbury,	25 00	Morris county, a friend,	
Ellington, Cong. ch. and so.	72 85	Newark, Roseville Pres. ch. with prev. dona. to const. W. F. VAN WAGENEN and JOSEPH FARNSWORTH, H. M., 168.16; High St. Pres. ch. 139.67; South Park Pres. ch., a friend, 1;	
Hebron, J. Porter,	1 00—201 85	139.67; South Park Pres. ch., a friend, 1;	308 83
D. A.	8,587 25 100 00	Orange, 2d Pres. ch. J. L. Halsey to const. Mrs. SARAH R. HALSEY H. M.	100 00
Legacies. — Mansfield, Louisa R. Southworth, by Louisa M. Bar- rows, Ex'x, to const. NATHANIEL E. MINER, Salem, H. M.	8,687 25 100 00	Rockaway, Pres. ch.	110 00
	8,787 25	Whippany, Pres. ch. coll. 29, Mrs. J. T. 15, L. T. 15, T. C. 8, Mrs. H. K. 1;	68 00—591 83
		PENNSYLVANIA.	
NEW YORK.		By Sammel Work, Agent.	
New York and Brooklyn, Agency of the Board Bible House.		Darby, 1st church,	14 00
Of wh. from Broadway Tabernacle, Cong. ch. and so. 946.62; Ply- mouth Cong. ch. and so. (Brook- lyn) 434.56; South Pres. ch. (Brooklyn) (of wh. from coll. 294.18; m. c. 29.45), 323.58; 2d Ave. Mission Chapel, for Mrs. Lloyd's work, Zulu Mission, 150; 3d Pres. ch. (Brooklyn), (coll. 69.17; m. c. 77.25), 146.42; 4th Ave. Pres. ch. m. c. 37.51; Union Theol. Sem'y; m. c. 29.20; 7th Pres. ch. u. c. 27.25; 14th St. Pres. ch. m. c. 23.62; Brick Pres. ch. (O. S.) Miss. ch. 14.55; Rev. B. N. Martin, 15; D. S. Martin, 5; Syracuse and vicinity, T. Hough, Treas.	10 00		
Marcellus, Pres. ch., of which from Mrs. Addison Armstrong, for China, 10;	2,164 22	Manyunk, Pres. ch.	50 00
Bergen, Cong. ch. and so. with prov. dona. to const. J. D. DOOLITTLE, H. M.	63 93	Neshaminy, Pres. ch.	51 56
Brasher Falls, Pres. ch.	47 42	Philadelphia, Clinton St. Pres. ch., Miss Kate Linnard (of wh. a thank- offering for being permitted to give to God's cause and people, 10) to const. Mrs. MARY CROWELL, H. M. 110; Mantua, 1st Pres. ch. 95.04; Walnut St. Pres. ch. Mrs. A. Rood, 10;	215 04—340 60
Candor, Cong. ch. and so.	11 00	Hanford, Cong. ch. and so.	23 74
Cortland county, a friend,	26 00	Lock Haven, G. B. Perkins,	4 02
Danville, Mrs. Elizabeth Shepard,	10 00	Philadelphia, J. D. L.	50 00
Durham, Femal Cent Soc.	20 00	Pine Grove, Pres. ch.	10 00
East Bloomfield, 1st Cong. ch. and so. m. c. 30; W. C. Tracy (for China), to const. Rev. HOWARD CORNELL, Lima, H. M. 50;	15 00	Wattsburgh, Pres. ch.	10 75
Gates, Pres. ch.	80 00	Wellsboro, Pres. ch.	16 00—114 51
Gouverneur, Pres. ch. S. L. Parmelee	7 00		455 11
Gowanda, Mrs. F. W. Cowles,	10 00		
Greenwood, Jacob Manning,	10 00		
Hancock, Cong. ch. aud so.	20 00		
Hudson, 1st Pres. ch.	150 00		
Ludlowville, Pres. ch.	23 00		
Medina, "October 19, 1868,"	10 00		
Oneonta, Pres. ch.	15 00		
Potsdam Junction, Cong. ch. and so.	14 00		
Poughkeepsie, Pres. ch. m. c.	38 45		
Rose, Pres. ch.	20 65		
Schenectady, Pres. ch. Jonathan Crane,	10 00		
Spencerport, Cong. ch. and so. 23;			
Mr. and Mrs. S. W. Clark, 10;	33 00		
Treton, Welch Cong. ch. and so.	9 00		
Union Corners, Mrs. S. Willis,	5 00		
Upper Aquebogue, Cong. ch. and so.	82 00—676 52		
	2,904 67		
Legacies. — East Bloomfield, Uri Beach, add'l, by Geo. Rice, Ex'r, 75, less exc. 19c;	74 81		
Deduct amount received from 1st Pres. ch., Sag Harbor, N. Y. (ack'd	2,979 48		
		INDIANA.	344 69
		Bainbridge, Pres. ch.	7 00
		Bowling Green, Pres. ch.	5 00
		Dayton, Pres. ch. (in part) to const. Rev. JAMES A. CARNAHAN, H. M.	51 81
		Mt. Lebanon church, by Rev. P. Bevan,	5 00

Newtown, Pres. ch.	18 20	Peking, China, 40; Danvers, 1st Cong. s. s. 10; East Abington, a friend for schools of Rev. H. J. Bruce, India, 20; Housatonic, Cong. s. s., for schools in India, 25; Rochester Centre, Cong. s. s., for a native teacher, 14.21; Uxbridge, Young Ladies' Miss'y Soc., for a pupil in Female Sem'y, Oroomiah, 28;
Rob Roy, Pres. ch.	15 00	CONNECTICUT.—Hartington, Cong. s. s., 50; New Haven, Chapel St. Cong. s. s., 32.19;
Shelbyville, Pres. ch.	1 25	NEW YORK.—Brooklyn, 3d Pres. s. s., for China, 70.62; Liuna, 1st Pres. s. s., for school of Rev. J. N. Lowry, Syria Mission, 44.22; New York, 40th Street Pres. ch., Chapin Miss'y Asso'n, for Rev. L. D. Chapin's school, China, 100;
Troy, Pres. ch.	5 00	PENNSYLVANIA.—Neshaminy, Hartsville s. s. 3; Van Horne's Run, s. s. for schools in Nestorian Mission, 3;
West Point, Pres. ch.	23 00—131 26	DELAWARE.—Glasgow (Pencader Pres. s. s., 22.95; Geo. M. Clark, 8.50; Mary Simpson, 75c; Samuel G. and Anna F. Webb, 50c each; "Good Seed" col'd s. s., 2), all for girls' school, Mallankineru, Madura Mission;
ILLINOIS.		OHIO.—Bellevue, Geo. Ford, for Rev. L. Bissell's school, Mahratta Mission, 30; Granville, Cong. s. s. Miss'y Soc., 10; Dea. Abbott's class for sup't of a girl, 28; Mrs. Beach's class, in part, 14; Oberlin, Miss T. A. Allen, deceased, for Mr. Green's school, Broosa, Turkey, 1.30; Wilkesville, Pres. s. s., 3.30;
Chicago, Calvary Pres. ch. m. c.	22 25	INDIANA.—Poland, Pres. ch. Juvenile Miss'y Soc., 2; Terre Haute, Cong. s. s., 5.45;
Concord, Cong. ch. and so., add'l,	2 00	ILLINOIS.—Altona (Union s. s., for pupil in India, 25; Mrs. F. W. and little Emma, 1.40; earnings of Pastor's six children, 60c, 27; A friend for girl in Mrs. Bissell's school, India, 3.60; Batavia, Cong. s. s. Miss'y Soc., for Mr. Bissell's schools, 37.04; Chicago, South Cong. s. s., for student at Harpoot, 30.23; Lockport, Cong. s. s., 10; Pecatonica, Cong. s. s., 10; Sunbeam (Ella's premium at County Fair, 1; earnings of three children, 34c); 1.34; Virden, Pres. s. s., for Mrs. Edwards' school, Zulu Mission, 14.90;
Crystal Lake, S. S. Gates,	100 00	MINNESOTA.—Minneapolis, Morning Star Miss'y Soc., for Nestorian Miss'y school, 3; Stillwater, 1st Pres. s. s., for a student in China, 20;
Quincy, Mrs. A. C. Giddings,	25 00	IOWA.—Davenport, German Cong. s. s., H. and A. Lovenz,
Rockford, 1st Cong. ch. and so.	30 00	WISCONSIN.—Bloomfield Cong. s. s., 5; Elkhorn Cong. s. s., 15;
Sunbeam, Mrs. M. E. Hale,	5 00	MISSOURI.—St. Louis, North Pres. s. s., for preacher at Foochow;
Washington, Pres. ch.	14 00	FOREIGN LANDS AND MISSIONARY STATIONS.—China, Peking; friends for Mrs. Bridgman's school, 527 89; Tientsin Friends for Mrs. Stanley's school, 49.83; Ditto for Mr. Doolittle's school, 8;
Rock Island, Marcus B. Osborn,	2 00—200 25	585 22
Legacies.—Belvidere, Miss Susan Mitchell, by Stephen Mitchell, Ex'r, 100, less tax, 6;	94 00	Donations received in November, Legacies " " " 24,025 93 362 81 24,888 74
MICHIGAN.		1,425 07
Detroit, Mrs. J. T. W. Backus,	5 00	134 11
Monroe, 1st Pres. ch.	20 00	MISSOURI.—Minneapolis, Morning Star Miss'y Soc., for Nestorian Miss'y school, 3; Stillwater, 1st Pres. s. s., for a student in China, 20;
Pontiac, Pres. ch.	124 63	IOWA.—Davenport, German Cong. s. s., H. and A. Lovenz,
Romeo, Mrs. T. S. Clark,	26 10—175 73	WISCONSIN.—Bloomfield Cong. s. s., 5; Elkhorn Cong. s. s., 15;
MINNESOTA.		MISSOURI.—St. Louis, North Pres. s. s., for preacher at Foochow;
Mankato, 1st Pres. ch. m. c.	8 00	FOREIGN LANDS AND MISSIONARY STATIONS.—China, Peking; friends for Mrs. Bridgman's school, 527 89; Tientsin Friends for Mrs. Stanley's school, 49.83; Ditto for Mr. Doolittle's school, 8;
IOWA.		585 22
Burlington, Mrs. Joseph Everall,	5 00	Donations received in November, Legacies " " " 24,025 93 362 81 24,888 74
Davenport, Ger. Cong. ch. and so.	5 00	1,425 07
Des Moines, Plymouth Cong. ch. and so. m. c.	7 50	134 11
Dubuque, 2d Pres. ch. (N. S.)	21 73	MISSOURI.—Minneapolis, Morning Star Miss'y Soc., for Nestorian Miss'y school, 3; Stillwater, 1st Pres. s. s., for a student in China, 20;
Farmington, Cong. ch. and so.	1 60	IOWA.—Davenport, German Cong. s. s., H. and A. Lovenz,
Grunell, Cong. ch. and so.	28 23	WISCONSIN.—Bloomfield Cong. s. s., 5; Elkhorn Cong. s. s., 15;
Newton, Wittemberg Cong. ch. and so., add'l, with prev. dona. to const. Rev. S. J. WHITON, H. M.	1 00	MISSOURI.—St. Louis, North Pres. s. s., for preacher at Foochow;
Sabula Cong. ch. and so.	4 00	FOREIGN LANDS AND MISSIONARY STATIONS.—China, Peking; friends for Mrs. Bridgman's school, 527 89; Tientsin Friends for Mrs. Stanley's school, 49.83; Ditto for Mr. Doolittle's school, 8;
Tabor, Cong. ch., two friends,	6 00—80 06	585 22
WISCONSIN.		Donations received in November, Legacies " " " 24,025 93 362 81 24,888 74
Genesee, Cong. ch. and so.	24 75	1,425 07
Lake Mills, Cong. ch. and so.	22 05	134 11
Lodi, Pres. ch. m. c.	5 25	MISSOURI.—Minneapolis, Morning Star Miss'y Soc., for Nestorian Miss'y school, 3; Stillwater, 1st Pres. s. s., for a student in China, 20;
Orion, Pleasant Hill, Pres. ch.	5 50	IOWA.—Davenport, German Cong. s. s., H. and A. Lovenz,
Prairie du Chien, Cong. ch. and so. m. c.	7 00	WISCONSIN.—Bloomfield Cong. s. s., 5; Elkhorn Cong. s. s., 15;
Somers, Pres. ch.	32 50	MISSOURI.—St. Louis, North Pres. s. s., for preacher at Foochow;
Superior, Pres. ch., Mr. and Mrs. J. W. Gates,	5 00	FOREIGN LANDS AND MISSIONARY STATIONS.—China, Peking; friends for Mrs. Bridgman's school, 527 89; Tientsin Friends for Mrs. Stanley's school, 49.83; Ditto for Mr. Doolittle's school, 8;
Tafton, Cong. ch. and so. Nov. m. c.	6 85	585 22
Whitewater, Cong. ch. and so. m. c.	2 89	Donations received in November, Legacies " " " 24,025 93 362 81 24,888 74
Windsor, Cong. ch. and so. with prev. dona. to const. Rev. RICHARD HASSELL, H. M.	44 85—156 64	1,425 07
MISSOURI.		134 11
Brookfield, Rev. B. J. Bettelheim,	4 00	MISSOURI.—Minneapolis, Morning Star Miss'y Soc., for Nestorian Miss'y school, 3; Stillwater, 1st Pres. s. s., for a student in China, 20;
KANSAS.		IOWA.—Davenport, German Cong. s. s., H. and A. Lovenz,
Baldwin City, Pres. ch.	18 00	WISCONSIN.—Bloomfield Cong. s. s., 5; Elkhorn Cong. s. s., 15;
Black Jack, Pres. ch.	4 75—17 75	MISSOURI.—St. Louis, North Pres. s. s., for preacher at Foochow;
CALIFORNIA.		FOREIGN LANDS AND MISSIONARY STATIONS.—China, Peking; friends for Mrs. Bridgman's school, 527 89; Tientsin Friends for Mrs. Stanley's school, 49.83; Ditto for Mr. Doolittle's school, 8;
Oakland, D. S. Sutton,	10 00	585 22
FOREIGN LANDS AND MISSIONARY STATIONS.		Donations received in November, Legacies " " " 24,025 93 362 81 24,888 74
China, Peking, Mrs. Bridgman,	400 00	1,425 07
South Africa, Natal, Ifafa, m. c.		134 11
16.16; Ifumi, m. c. 4 33; Umtwailuni, S. Goldstone, 3.23;	28 75	MISSOURI.—Minneapolis, Morning Star Miss'y Soc., for Nestorian Miss'y school, 3; Stillwater, 1st Pres. s. s., for a student in China, 20;
West Africa, Rev. A. Bushnell, a thank-offering for 25 years of missionary labor for Africa, 25; F. Wolber, 5;	30 00—453 75	IOWA.—Davenport, German Cong. s. s., H. and A. Lovenz,
MISSION SCHOOL ENTERPRISE.		WISCONSIN.—Bloomfield Cong. s. s., 5; Elkhorn Cong. s. s., 15;
MAINE.—Orland, 1st Cong. s. s. for Rev. H. J. Bruce's sch., India, 32; Riverside, s. s., by Rev. T. Adams, D. D., 1.13; Searsport, 1st Cong. s. s., 10;	48 13	MISSOURI.—St. Louis, North Pres. s. s., for preacher at Foochow;
MASSACHUSETTS.—Bradford Female Academy, for a girl in Mrs. Bridgman's school,		FOREIGN LANDS AND MISSIONARY STATIONS.—China, Peking; friends for Mrs. Bridgman's school, 527 89; Tientsin Friends for Mrs. Stanley's school, 49.83; Ditto for Mr. Doolittle's school, 8;
		585 22
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		WISCONSIN.—Bloomfield Cong. s. s., 5; Elkhorn Cong. s. s., 15;
		MISSOURI.—St. Louis, North Pres. s. s., for preacher at Foochow;
		FOREIGN LANDS AND MISSIONARY STATIONS.—China, Peking; friends for Mrs. Bridgman's school, 527 89; Tientsin Friends for Mrs. Stanley's school, 49.83; Ditto for Mr. Doolittle's school, 8;
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		WISCONSIN.—Bloomfield Cong. s. s., 5; Elkhorn Cong. s. s., 15;
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		IOWA.—Davenport, German Cong. s. s., H. and A. Lovenz,
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		MISSOURI.—St. Louis, North Pres. s. s., for preacher at Foochow;
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